The LUTHERAN

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COMMON INTERESTS

Young people form lasting friendships at church

34, No. 38

JUNE 18, 1952

CENTS

Mistakes About Jesus

EIGHT-YEAR-OLD HAROLD came running to me when we were attending Bloomsburg Fair. "Mother," he said, motioning toward a near-by stand: "I saw Jesus over there!"

"Are you sure?" I asked.

We walked toward the man as Harold explained excitedly. "See, Mother, he has long brown hair and a white robe. I didn't go close because when I saw him and thought he might be Jesus I ran to bring you."

AS WE STOOD NEAR THE STAND, it was soon clear that the man sold medicine and dressed as he did in order to attract the attention of the crowd. Harold silently watched him for a while. The man arranged his medicine bottles and harangued the people who gathered around him. After Harold had listened for a while, he turned to me with the smile and look of expectancy gone from his face. "No, Mother, he isn't Jesus."

"How do you know?" I asked.

"His face isn't kind and he doesn't talk about the things Jesus would," said Harold. Then he added, "You sure can make big mistakes about Jesus when you don't take time to study him close enough."

—KATHERINE BENION

The LUTHERAN News Magazine of the United Lutheran Church in America

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THIS WEEK in The LUTHERAN

The Church in the News - - - - - - - - - - - Page 4

World News Notes - - - - - - - - - - - - - - 10

SOUTHERNERS DISCUSS RACE QUESTION - By David F. Cooper 12
Report on recent conference on social problems

HERE COMES THE BRIDE: A Picture Story - - - - - - - 17
There'll be June weddings in many churches

Summer Camp Season Is Near - - - - - By Harold E. Skelton 21
Character and friendship are fostered in ULCA camps

FIVE MAKE A FAMILY: Hit the Doll - - By Margaret A. J. Irvin 23

THE BIBLE IN DAILY LIVING - - - - - - - - - - - 25
Don't Forget that God Made the World - By Ruby Lornell

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 27

Books - 28

SYNODS:

Maryland Synod Ordains Eight Men - - By Wilson P. Ard 30

Pittsburghers Create New Full-time Office - By Luther E. Fackler 31

West Virginia Features Bible Study - - - - - - - - - 34
By Harold L. Hann and John W. Bloom

Story of the Week - - - 37 People - - - - - - - 39

Briefly Speaking - - - - 41 Home Missions - - - - 43

News in the Churches:
Illinois—40; Kentucky-Tennessee—44; Nebraska—36; New York: New York City—38; North Carolina—45; Pennsylvania: Philadelphia—35; Reading—42; Texas—42; Virginia—44

In Conclusion - - - - - - - - - - - - - - - - - 50

NEXT WEEK: "SPEAK, LORD, THY SERVANT HEARETH"—A picture story about the work of deaconesses consecrated in the past biennium in the United Lutheran Church.

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THE CHURCH IN THE NEWS

ELC is in favor of merger

Not a single delegate said "no" when the vote was taken June 5 on whether the Evangelical Lutheran Church should go ahead in planning a merger with other churches of the American Lutheran Conference. The 1,800 delegates gave approval to drawing up a constitution for a merged church. Final decision on whether the ELC will enter such a church may come at the 1954 convention.

Of the five American Lutheran Conference churches, the United Evangelical Lutheran Church which meets June 17-22, and the American Lutheran Church, meeting Oct. 9-16, are fairly sure to favor the merger. Less certain is the action taken this month at conventions of the Augustana Lutheran Church (June 10-15) and the Lutheran Free Church (June 11-15).

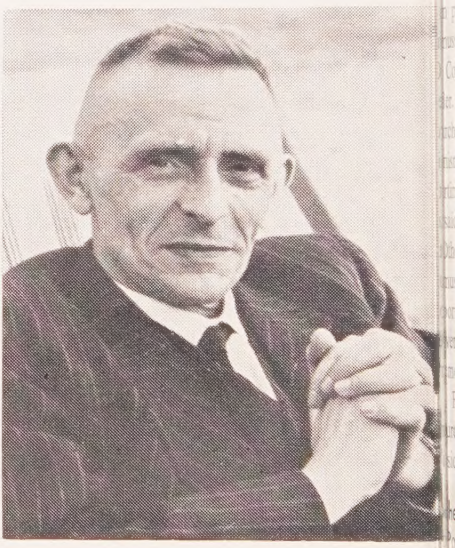
The five-church merger plan got underway in 1950 after a majority of these churches voted down a proposal which would have included the United Lutheran Church. Largest of the five churches involved in the present plan is the Evangelical Lutheran Church, which had 872,813 members last Dec. 31 (a gain of 31,319 during 1951). The other four total 1,325,000. United Lutheran Church membership is 2,038,074.

Can't agree on what Germans should do

Police had to be called last month to stop rioting in the German city of Wiesbaden. The riot started when Dr. Martin Niemoeller spoke on "the German responsibility in the East-West tension."

It's a mistake for the Germans to make a pact with the Western allies, Dr. Niemoeller said. He thinks the Germans will "definitely reduce the chances of peace" if they ratify the pact.

But all the Niemoeller eloquence ha been directed against a pact with th western nations, and none of it has bee



DR. HANS ASMUSSEN
Fears Niemoeller influence

turned against the Russians. Commun ists have permitted him to travel freel in the German East Zone, and in Januar he visited Moscow. Due to the Nie moeller influence, said Dr. Hans Asmus sen in a violent denunciation last month Protestant churches in western German are "becoming an instrument of politic and propaganda for totalitarianism."

"Slowly but steadily we turn to th course taken by Hromadka and Hun gary," said Dr. Asmussen, a prominen German Lutheran theologian. (Prof Joseph Hromadka in Czechoslovakia an Protestant churchmen in Hungary hav collaborated with the Communists.)

ussen resigns World Council post

r. Asmussen had tried to change the se which he says the German rches are taking, but had not been essful. He said he believes the Nie- ller influence is causing the World ncil of Churches to become tolerant ard communism.

n protest against this influence, Dr. ussen resigned from membership on Council's Commission on Faith and er. There is "mortal danger of the rches adjusting themselves to com- nism under the influence of Pastor tin Niemoeller's ecumenical work," said.

ther German churchmen think Dr. ussen exaggerates Dr. Niemoeller's ortance in the World Council. But a vement has been organized to remove moeller from his post as secretary of Foreign Office of the Evangelical urch in Germany, and perhaps also as sident of the Church of Hesse-Nassau.

herans reach Newfoundland

Postwar shuffling of the world's pop- ulation has moved a lot of Lutherans into places where none lived before. Last month the newest frontier for Lutheranism was Newfoundland, which had become a province of Canada in 1949.

Pastor Alfred Skrodelis was sent by the Canada Synod to conduct services for Latvian engineers working on factory construction projects in Newfoundland. He found not only Latvians but Germans.

On May 11 at St. John's and also Cornell Brook, Pastor Skrodelis conducted two services in each place, one in German, the other in Latvian. They were probably the first Lutheran services in Newfoundland. Total attendance at the four services was 145.

Invitation to send a pastor had come from Dr. A. Valdmanis, director general of Newfoundland's department of economic development. He was formerly Latvia's minister of finance.

CARIBBEAN SYNOD PRESIDENT

tor Eduardo Roig was elected presi- t of newly formed United Lutheran urch synod in Puerto Rico and Virgin nds at convention on May 30

Want segregation ended

Never before had American churches spoken out so positively against race segregation as at their conventions this spring. It was chiefly the practice of the churches themselves in separating Negroes from whites that was attacked.

Methodists took steps to put an end to keeping Negro congregations in a separate jurisdiction, and will encourage the congregations to unite with various conferences in which they are located geographically. The church hopes "to free itself utterly from racial discrimination and segregation," the convention stated.

Disciples began an action to admit the North American Christian Convention, a Negro group, into full membership in their convention.

Presbyterians USA said they want "a non-segregated church and a non-segregated society." Synods, presbyteries, and congregations should break down

EVERYBODY HAS RIGHTS
Dr. Nolde, Miss Anderson, Dr. Tobias

their color lines, they said. At the Presbyterian convention a Lutheran clergyman, Dr. O. Frederick Nolde, shared the platform with Miss Marian Anderson and Dr. Channing Tobias (*see photo*) at a session centering on "the Christian and human rights."

Southern Baptists reported that their theological seminaries and some of their colleges now accept Negro students alongside whites. The Southern Baptist Seminary at Louisville and Southwestern Seminary at Fort Worth, Texas, are among institutions on this list.

Negroes won't invade

"Negroes are not going to invade your church in droves simply because you have opened the doors to them," said Pastor Alfred J. Schroder. "They must be won through hard work and evangelism and prayer, just as we win most of our whi members."

Mr. Schroder is pastor of St. John Church in the Bronx, New York Cit which has both white and Negro mem bers. He spoke at a conference arrange in New York by the National Luthera Council for pastors ministering to mino ity groups.

There must be a long period of prepa ration, said Pastor Schroder, before congregation is ready to accept into i membership people of minority races wh are moving into the neighborhood. Negro who is received into membershi must "not be treated like a hot potat nor should "very uncomfortable atten tion" be showered upon him. Also, sai Pastor Schroder, when Negroes join th congregation, some of the white peopl

leave. "It is necessary to count on ng members—it takes some people er to grow to a mature attitude than rs."

backs

he ministers' association in Norfolk, ginia, had been holding a city-wide ching mission each January since 7. The meetings were in a city-owned torium, and state segregation laws e enforced. Negroes who attended e ushered to a special section.

n 1953, said the Norfolk ministers, e must be no segregation. "The lim- and segregated area of the arena pro- d for Negro use has seemed not only affront but a denial of simple justice Christian brotherhood," the ministers . But the city attorney ruled the as- ation can't use the city arena unless it s the "segregation clause." Therefore, ministers decided they will not hold eaching mission next January.

n Los Angeles Dr. Frank B. Fager- g had been pastor of the First Baptist rch for 22 years. Recently two Ne- s were proposed for membership in congregation. A majority of the mem- voted in favor, but not 90 per cent hich the congregation's constitution ires for election to membership.

ast month Dr. Fagerburg resigned to pt a call to Redlands, California. nt hundred members of the Los eles congregation, in an effort to in- e their pastor to stay with them, held ecial meeting to offer to change the per cent requirement. But it was too . Dr. Fagerburg said he would not nsider his resignation.

ing Southerners are tolerant

trongest statement on the race ques- last month came from Lenoir Rhyne sident Voigt R. Cromer. He spoke at nference of Southern Lutherans in North Carolina (*see page 12*). "Even the most Christian of us," he said, "scarcely realize the degree to which we are held in the clutches of lingering prejudices toward those whose skin is not white."

White Christians, said Dr. Cromer, "ought to see themselves in the Negro's place, receiving the common insults and discrimination which the Negro feels every day. They should think of what happens in the little black child when he sees his father or mother treated as an inferior and often abused in his presence."

Young people in the South are tolerant and considerate of Negroes, said Dr. Cromer. "The most vocal opposition to the admission of Negroes to graduate and professional schools in the South has not come from the young people but from their elders." At Lenoir Rhyne College, he said, "most students do not carry the deep-seated prejudices toward Negroes which is common among the older generation."

Chief objective at present should be "equality in schools and colleges, in housing and churches, in health and recreation services, and in government," said Dr. Cromer. Lutherans should extend their ministry to Negroes of the South. A crucial problem will be "that of securing and training a ministry for the conduct of work in Negro communities . . . Shall we endeavor to maintain separate schools for this purpose here in the South? Or shall we use for this purpose the colleges and seminaries now operated by our synods? To me it seems that the last is the most adequate and Christian choice."

Luther film gets free ad

The full-length movie about Martin Luther, to be made in Germany this summer, got attention last month in a decision of the U.S. Supreme Court.

In knocking out the New York State ban on *The Miracle,* which Roman Catholics consider a sacrilege against their faith, Justice Felix Frankfurter stated in his concurring opinion: "The press recently reported that plans are being made to film a *Life of Martin Luther.* Could Luther be sympathetically portrayed and not appear 'sacrilegious' to some; or unsympathetically, and not to others?"

The point, wrote Justice Frankfurter, is that "people who find a film distasteful are quite justified in avoiding it. They are not justified, however, in forbidding all others to see it."

Justice Frankfurter's statement was a conclusive answer to a question asked in THE LUTHERAN'S "In Conclusion" on Jan. 31, 1951. "What would we do if Rosselini made a movie full of Roman Catholic lies about Martin Luther?" The answer is, we would not have to go to see it.

Martin Luther hears about film plans

A 20th-century German whose name is Martin Luther (a descendant of the R former's brother Jakob), turned up cently at the studio where Curt Oertel planning a documentary film on Luth Oertel did the prize-winning *The Tit* a film story of Michelangelo, and will a Luther film in the same style.

This is a separate project from the fu length movie to be directed by Louis Rochemont. Both pictures will be sho in America by Lutheran Church Prod tions.

The 20th-century Luther said the fi plans look good.

Catholics vote in British Columbia

A stern battle of the ballot boxes w scheduled in British Columbia on Ju 12, when Roman Catholics hoped to el a government that will favor public fun for parochial schools.

Catholics want the province to p them rental for their parochial schoo provide free bus transportation for pup supply textbooks, give health and welf

ORTEL, MARTIN LUTHER, AND CAMERAMAN
Twentieth-century descendant approves

rvices, but permit the church to keep ntrol of the schools. A new political rty, the Christian Democratic, put up ndidates for office in some parts of the ovince. It was formed by members of e Catholic Education Association.

Vigorous campaigning took place nong Catholics before the election. ock captains were appointed in voting stricts to make sure all faithful Roman atholics cast their ballots.

ARE loses support

Millions of food parcels for needy uropeans had been handled since the war CARE (Committee for American Re- ittances to Europe). A dozen American oups, chiefly church-sponsored, main- ined CARE. This month two of the rongest groups said they are withdraw- g.

Church World Service and the National atholic Welfare Conference were the gencies pulling out of CARE. "General lief can now be handled more efficiently rough regular organized channels," said r. Wynn C. Fairfield of Church World ervice and the Rt. Rev. Edward E. vanstrom of the Catholic agency.

During postwar years CARE had made it possible for people in America o come to the help of relatives and iends in Europe," and has done this ork excellently, the church leaders said. he time has come when the need for this pe of assistance is ending.

Lutheran World Relief had never been sociated with CARE, but the National utheran Council had a share in the peration of the agency through its rela- on with Church World Service.

achmann won't sail

To give American Lutherans full back- ound information on the Lutheran orld Federation assembly in Hannover this summer, Dr. E. Thedore Bachmann had written a book, *Epic of Faith*. It was distributed last month to pastors of all National Lutheran Council congregations.

But Author Bachmann himself won't attend the Hannover assembly. While returning by automobile to St. Paul, Minnesota, on June 5, the Bachmann family was involved in a serious accident at Lima, Ohio. All five—Dr. and Mrs. Bachmann and three children—were taken to St. Rita's Hospital in Lima. Dr. Bachmann sustained a fractured knee and other injuries.

A deaconess from the Philadelphia Motherhouse, Sister Amelia Schaeffer, went to Lima to give the Bachmanns special nursing care.

Dr. Bachmann, a professor-elect at the Pacific Theological Seminary, had been scheduled to visit Yugoslavia after the Hannover assembly as a representative of the Lutheran World Federation.

And so forth

Bishop Homer A. Tomlinson of the "Church of God" (headquarters in Queens Village, New York) has announced himself as a candidate for the presidency of the U.S. While traveling in Germany recently he had a revelation of how to solve the world's population problems, he explains.

Seventy million people from western Europe are to come to the U.S. and Canada. One hundred million from India are to form a new nation in East Africa. Thirty million Negroes from the U.S. and Caribbean islands are to form a new nation in West Africa.

"By heritage, family, and climate, Africa belongs to the Negroes," he said, "though all continents will, in Christian charity, consider all races equal."

The big migration, says Bishop Tomlinson, "would end all wars."

World News Notes

Men on a mountain

Americans will talk all summer about who will be the next U.S. president, and people all over the world will wonder what Russia is going to do next. But a half dozen Swiss have a problem of their own.

Mountain climbers from Switzerland started out in March to be the first to climb Mt. Everest. It has been the British in past years who tried to scale the world's highest peak. None reached the crest and returned to tell the story—although Mallory and Irvine may have succeeded in 1924, and lost their lives in doing it. But no Swiss expedition has made the attempt previously.

This month the Swiss were far along in their ascent, with camps established above the 20,000-foot level. The remaining 9,000 feet are full of sudden surprises, crevasses opening swiftly in the ice, torrential storms sweeping the frozen slopes. But the summit beckons, and there are some folks who can't resist.

Nineteen to one are married

There were 2,100,000 divorced persons in the U.S. who hadn't remarried when the census was taken in 1951, and 1,700,000 married folks who had left one another. But there were 19 times as many people enjoying wedded bliss.

Most striking fact about the marriage situation is that Americans now marry at a considerably earlier age than ever before in the nation's history. Median age for men in 1951 was 22.6, for girls 20.4. In 1890 the median had been 26.1 and 22.

Business with Communists

When the United States smashed up business relations with China by halting currency exchange late in 1950, the British tried to go along as if nothing had happened. Since their government gav diplomatic recognition to Mao Tse-tung' Communist regime, they hoped to avoi difficulty.

Last month the British seemed to b at the end of the road. They were read to liquidate their business investments i China, worth nearly $1.5 billion, the said. It is doubtful that British investor can salvage any of this capital.

But the British still hope to carry o trade with China. An Anglo-Chinese or ganization should be created, said An thony Eden. The Chinese governmen might agree to deal with British business men through Hong Kong. But these me want permission to leave China, where heavy taxes and other restrictions hav made their operations unprofitable.

Christianity and world crisis

A Christian solution to the troubled condition of the world was urged in "A Declaration to a World in Crisis" issued by the International Council for Christian Leadership after prolonged discussion in Holland.

"We call upon Christendom to realize that its failure brought communism and its faltering allowed the prevailing materialism to develop," it said.

The declaration, adopted at the conclusion of a conference at Noordwijk-aan-Zee by some 200 delegates from 12 countries, proposed a program for Christian leaders. Princess Wilhelmina, former queen of the Netherlands, was chairman of the conference. The council, formed in 1936, has as its purpose instilling in leaders of nations "the ethics of Christianity as a means of achieving world peace."

The world crisis is evidenced in four areas, the declaration said.

First, above all, the crisis is in the ts of men. Inner peace is possible to those who discover a way out of usion into light, out of self-indul- e into self-mastery, out of false gods he one God, and out of resignation action.

There also is a crisis in knowledge, ch itself is agnostic as to values and importance of which lies solely in the that is made of it.

Third, the crisis is in government in- tions and economies. The sacredness nan should be more widely recognized ational constitutions and especially in United Nations Charter.

Men ought to assume responsibility as ens, using the instruments of govern- t, business, the home and the church constructive influences—but always the emphasis on the primary respon- ity of the individual. In economic each group has a similar solemn re- nsibility to function for the common d."

Finally, the declaration said, the world is is evidenced in international rela- s where "men hate when they should " and where "the curtains are drawn the power of self nationalism is often basis for decisions."

nt ban on napalm bomb

An appeal to the United Nations to use of the napalm (jellied gasoline) nb, and to have it included among the ruments of war prohibited under the neva Convention, was issued by the neral Assembly of the United Free urch of Scotland at its annual meeting Edinburgh.

The General Assembly resolution de- red the suffering it said was caused abatants and noncombatants in Korea ough use of the bomb. It said that a od cause cannot be furthered without regard to the means used."

John Forrester-Paton, world president of the YMCA, said that military expediency was "crucifying Jesus Christ over and over again in the thousands of lives that were being destroyed—lives that had nothing to do with any part of the war."

"If one compares what is happening today with 50 years ago one realizes how people have become accustomed to the horrors of warfare," he said.

WASHINGTON

Money for mutual security

To give away a lot of money to other countries at the expense of the U.S. taxpayer is never popular. Just before a major election it was to be supposed that Congress would balk more than ever at a proposal to donate $7.9 billion for foreign aid.

As the situation looked last week, Congress had been more restrained in its slashing than might have been expected. The total approved is well above $6 billion—although nothing is really definite until the appropriation bill is passed. Reason for the moderation in chopping down the fund is that most people are now aware that bolstering the economic and military strength of America's allies is an important phase of self-protection.

Church spokesmen have been particularly eager for generous treatment of the proposal to aid poverty-stricken countries of southeast Asia with their agricultural and health problems. To raise the living standards of the millions in India and elsewhere may have no immediate effect in combating communism. But as a long-range investment in human welfare it should benefit America. Anything that improves the circumstances of people anywhere is eventually a benefit to people everywhere.

Southerners Discuss Race Question

By DAVID F. COOPER

Criticism of ULC "Statement on Human Relations" published 1951, resulted in conference on social problems in Southern stat

"I HAVE NEVER HEARD such controversial subjects discussed with more serious intentness, frank honesty, and Christian forbearance than here." This was the opinion of most of the 27 pastors and laymen from five Southern synods at a special conference on social action, held at St. Mark's Church, Charlotte, North Carolina, May 19-21.

In fact, we heard no expression to the contrary on the part of any of the delegates. This is mildly surprising because of the nature and reason for this conference, officially called and directed by the Board of Social Missions of the ULCA, and presided over by the Rev. Harold C. Letts, secretary for social action, and Dr. C. Franklin Koch, executive secretary of the board.

The conference resulted from a request made by a group of laymen of the Church of the Resurrection, Augusta, Georgia. In response to their request, representatives from Virginia, North and South Carolina, Georgia, Alabama, and Florida were called together to discuss Christian social action in such areas as labor, family life, and race relations.

THE GEORGIA LAYMEN, in making their request, had taken exception to parts of "A Statement on Human Relations" adopted by the Board of Social Missions and the Executive Board of the United Lutheran Church.

It would be an understatement, therefore, to say that some tension was expected when the discussion on "Chri tian Action in Human Relations" beg Tuesday afternoon, May 20, at the mi way point in the conference.

It would be false also to say that t tension did develop as Mr. Robert Bowe and Mr. William F. Bowe, spoke men for 17 protesting members of t Church of the Resurrection (about ha of whom were present for this sessio read statements indicating the nature their objections.

But it seemed to this reporter that t tension was wholesome. The discussi developed freely, with marked differenc of opinion yet without any noticeab outbursts of temper.

THE TONE OF THE conference had be set in a series of outstanding addres on other phases of social action. Th tone was never lost in the more than hours of study and free discussion.

Dr. Walter B. Freed, pastor of S Mark's Church, Charlotte, in the keyn address on "Christian Guidance for S cial Action," had been clear-cut in h delineation of the basic principles he f must be followed in the consideration social problems which must be co rageously faced in this day.

"No specific rules or regulations a laid down in the New Testament as to t correction of social conditions," he sa "Christian guidance for social action not found primarily, or chiefly, in t teachings of Jesus, but rather must

it in the significance of God's action men in the person of Jesus Christ, in while men were yet sinners Christ d for them.

You must first remember what God done for you," he continued, "not ing what ought I do, or be, but what uld I believe. There must be a thor- gh indoctrination of each individual h the Gospel of Jesus Christ as the wer to every problem . . ."

t was in this spirit, and out of a back- und of other addresses in a similar e, that the conference discussed the tement on Human Relations.

Dr. Voigt R. Cromer, president of noir Rhyne College, introduced this iod, which culminated after about four urs of discussion, with a well-ordered per on "Christian Action in Human lations."

We quote from it with hesitation, for lift portions of it out of the total con- t is to run the danger of misinterpret- g the purpose and conclusions of this dress which ducked no issues.

"A major problem confronting us in r country today, some would say *the* jor problem, is the status and treat- ent accorded minority groups in our pulations—Indians, Negroes, Chinese, panese, Jews, Italians, Mexicans, and hers in smaller numbers," Dr. Cromer id.

"As Christians we cannot be true to ir Saviour, and the faith we profess, ithout earnestly considering the lot of ch groups and our relation to them. s a church we have no right to ignore em . . .

"A keen sense of responsibility and ncern about the welfare of minority oups has prompted many members of e United Lutheran Church to ask and sist upon an official statement from the Board of Social Missions. A deep feeling of concern and duty has moved the Board of Social Missions to formulate such a statement, adopted by it and the Executive Board of the church. The Statement on Human Relations, published in 1951, is the result of several years of study, consultation, and discussion by the members of the two boards and particularly by the staff of the Social Missions Board. While there are expressions in the statement which are not just what some members of the boards preferred, ample opportunity was given for full discussion on every point, so that the result contains a consensus of the best thinking of the total group engaged in the formulation of the propositions.

"I regard this published statement as a call to the membership of our church to examine prevailing attitudes and practices in the light of Christian truth. It is not an effort to dictate or legislate but an earnest invitation to study, experiment, and act under the motivation of Christian faith and purpose. The preamble of the declaration refers to the articles as propositions, and propositions are offered to be considered and deliberated upon as to their truth, wisdom, practicability, and the like. It asks that we wrestle with the problems of prejudice and unjust discrimination at the level on which they must ultimately be solved—the Christian individual and the local congregation . . .

"Having been prepared for the whole church, the statement is not directed at any single segment or section of our constituency. It includes within its scope all minorities distinguished by race, color, creed, national origin or otherwise. The group primarily involved will vary from one section of the country to another . . .

"The Negro question is the problem

of all Americans who dare to bring it out into the open and examine it together. It exists in every section of our country, yet it differs with every section . . . The problem cannot be solved for one section on the basis of conditions that exist in another. Progress has been seriously retarded and untold resentment aroused by 'experts' from afar trying to extract the mote from the other man's eye. From my limited acquaintance with conditions at home and in other parts of the nation, we have no select group which has attained such perfection in human relations that its members can thank God they are not like other people. On the other hand, no group is so self-sufficient or peculiar that it can afford to reject the counsel and assistance available from the outside. We need to think and act together in the spirit of penitence and Christian co-operation in a continuing effort to bring our treatment of minorities into harmony with the teachings of God's Word . . .

"Patience will be essential. Eager and ambitious as we may be, we are not to expect changes and corrections overnight. We are dealing with patterns and practices that have been accepted and followed for generations. This is not to be understood as an excuse for passive waiting. The official statement released by the Executive Board and the Board of Social Missions asserts that 'God calls for, and human justice requires, speedy changes at every level and in every area of our society.' Such changes, however, cannot be forcibly imposed upon an unwilling people without irreparable damage to the cause and to the people involved. The natural, normal processes of education, cultivation, and preparation are not to be by-passed."

He further emphasized that "Christian action in human relations requires that we expel the myth of racial superiority . . . Our dealings with the Negro shou also be marked by a heartfelt sympat born of Christian love."

With Dr. Paul M. Kinports, pastor St. Matthew's Church, Charleston, S. moderating, the discussion began.

THE REV. HENRY HORN, pastor of t Church of the Resurrection, Augusta, i troduced the group of men and wom from his congregation present especia for this session.

Mr. Robert F. Bowe, a business exec tive from Augusta, was the first spoke man, and read from his prepared sta ment, which is also difficult to quote fro out of context.

He stated, under the heading "Sources of Irritation," that "we prese herewith a statement of the causes of r sentment which have been felt by ma members of our congregation and we w suggest some possible ways to corre them. Specifically, we would mention:

1. "The editorial policy of THE LU THERAN which adopts a point of view racial issues which admits of only on inter-racial solution—a program whic runs completely against the fabric of ou own society as well as against the law of Georgia.

2. "The 'Statement on Human Rela tions' prepared by the Board of Soci Missions, approved by the Executiv Board of the ULC and which claims t be the 'Voice of the Church' speakin on racial issues. Clearly, the 'Statemen on Human Relations' is a screen for rac relations.

3. "Statements by individual boar members of the ULC, which presumabl had been approved actually or in sub stance by the top officials of the ULC Witness for instance the statement mad recently by Dr. Letts himself at Wash ington to an Inner Mission group whe

urged congregations 'to let down the or bars and admit to membership per- s of all races.' Also the statement of Rev. Leslie Conrad, Jr., executive retary of the Luther League of the C, when he addressed the Luther gue convention at Iowa City and ad- nished 1,400 young people 'to become ristian radicals by taking a bold stand defense of equal right for members of races,'—and he told these same young ple 'to shock your parents and friends demonstrating that there is only one e and everyone belongs to it.'

"Those are some of the acts of our urch officials which cause genuine rm among our members."

UNDER AN ANALYSIS of Human Rela- ns in the South, he stated: "One of the l causes of the trouble is the ignorance the deliberate disregard by ULC and ard officials of the homogeneous South- point of view with regard to race re- ions. Through our own historical prob- ns, and the magnitude of our present ial situation, we have developed a sys- n of segregation of the races which is rt of the fabric of our society. We do t claim that it is perfect but, within its mework, there is room for the Chris- n conscience to strive for greater things.

"The system of segregation under ich we in the South live is bringing eater advances to the Negro than any alistic program to date. There is evi- nce everywhere of activity which prom- s further improvement in educational cilities and in living conditions. New hools are being built, Negro teachers e being well paid, housing is making me progress . . .

"The principle of segregation is ad- ittedly secular, superficial, and political, d we submit that, basically it is *not* a atter of primary concern for the church. We submit that when a church agency sets itself up to decide that the belief in segregation constitutes unchristian living by an individual, we must conclude at best that it is a matter for the conscience of the individual. The idealist often dwells in an aura of sainthood toward those who disagree with him and implies that they are somewhat less than Christian; but many times the man who is deep in the mud of daily Christian living is actually neighbor to his fellowman. It is a question of who is the real Christian—maybe neither!

"Furthermore, it has been our understanding that the polity of our church is basically congregational, starting from the experiences of local Christians in daily life—and, from them, the synods secure their authority. The model constitutions of the United Lutheran Church for congregations imply this. Therefore, under this system, it would follow that the Board of Social Missions, or the Executive Board of the ULC has no authority to dictate to congregations or to their members regarding the practice of segregation . . .

"As previously noted, the immediate occasion for our protest is the avowed program of the Social Missions Board and the officers of the ULC to regiment and supervise the acts of church members on secular and political matters such as segregation. However, we look with additional alarm at a new concept which has developed during recent years at a fast rate—and which has brought forth the 'Voice of the Church.'

"WE HAVE MADE a complete study of the minutes of all conventions of the United Lutheran Church and of all reports of the Executive Board of the ULC and nowhere do we find that the Board of Social Missions has authority to represent the 'Voice of the Church' in its

statements and pronouncements on such subjects, and we challenge the authority of the Executive Board of the ULC to address itself in such manner to the congregations and to their members. We would point out that the 'Voice of the Church' may be the adopted statement of some board itself, it may have the further ratification of the Executive Board. Or, it may be the official action of the ULC in its convention. It matters little that the 'Voice of the Church' may have *actually* been assembled by one man or by a small group. If a vote is taken, it is assumed to be binding on all. Then it receives amplification through the synods, conferences, and congregations. Usually there is no time nor place for real dissent. The 'Voice of the Church' becomes the conscience for lay Christians."

In conclusion, he stated: "We repeat that we challenge the authority of any board of the ULC, including the Executive Board, to speak as the 'Voice of the Church' on such secular matters as segregation.

"We also challenge the Lutheran Church in the Southern states to formulate a joint policy on its problems concerning segregation."

In the discussion that followed other members of the delegation from Augusta spoke in a similar vein. The Rev. Mr. Letts, in explanation of the purpose and preparation of the Statement on Human Relations, said, "The statement was offered to the church for its guidance in study, discussion, experimentation, and concerted action on the problems growing out of inter-group tensions. It was adopted by the Board of Social Missions and the Executive Board of the ULCA after four years of study, drafting, and revision. In that process the whole church was offered an opportunity to share in its formulation by using the Study Packet on Race. Some 50 congregations used t packet and 15 groups sent reports to t Board of Social Missions. These repo became the basis of a major revision the statement. The revised 'Stateme on Human Relations' was adopted by t Board of Social Missions with only o dissenting vote and by the Executi Board with no opposing votes."

No definite conclusions or recom mendations came out of the discussio Despite the fact that a lot of time w consumed in an effort to arrive at defi tion of terms, the Southern leaders ind cated a concern for more concerted a tion among the Southern synods in a de inite program of work among Negroe

At the close of the three-day sessio the only thing resembling a recommend tion was the unanimous authorization a statement that it was "The consensu of this conference that the presidents the Southern synods should consult or another immediately toward the formul tion of plans for the development of wor among Negroes in the Southern states

The conference, however, had foun thought-provoking and constructive stim ulus not only in bringing this matter ou into the open, but through well-prepare addresses by Dr. John R. Brokoff, past of Redeemer Church, Atlanta, Ga., speak ing on "Strengthening Family Life," an Dr. Martin J. Heinecken, professor at th Mt. Airy Seminary, in interpreting "Th Christian and His Daily Work," and i the subsequent discussions.

Certain methods of Social Action wer arrived at through group discussions o Family Life, Daily Work, and Huma Relations, under the direction of Dr Koch, Mr. Edgar Eylers of the Georgia Alabama Synod, and the Rev. Hugh E Baumgartner, Jr., pastor of Trinity Church, Anniston, Alabama.

HERE COMES THE BRIDE

(A PICTURE STORY)

June is still the "traditional" month for weddings, although records show that out the same number of couples are united in any month of the year. Whether simple elaborate, most Christian weddings in the U.S. and Canada take place before the ar of a church.

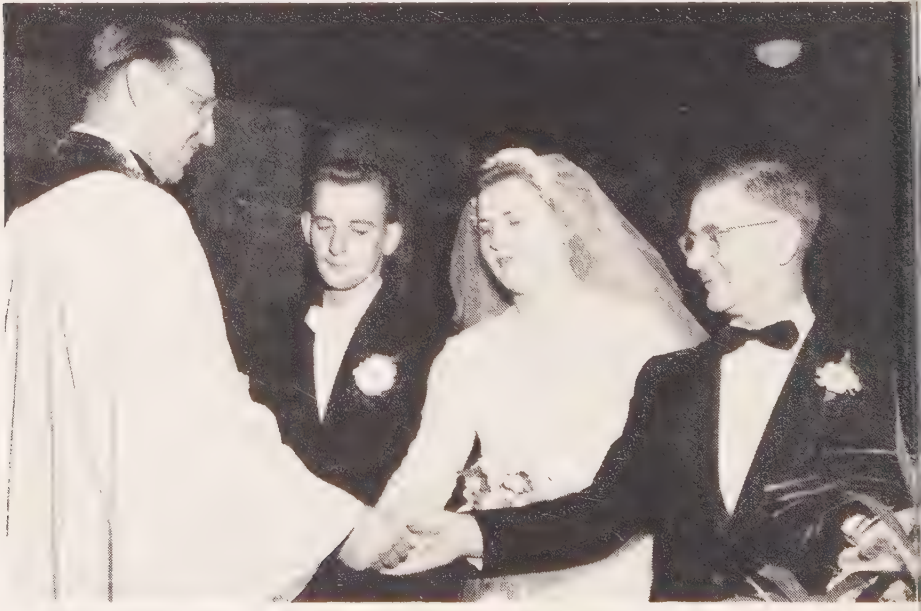
"Marriage is a holy estate, ordained of God, and to be held in honor by all" says e Church's Order for Marriage. The marriage service itself is a once-in-a-lifetime ent of greatest importance for both bride and groom, their relatives and friends.

On these pages are some scenes typical of such a June wedding in Anytown, U.S.A. eparations start months before the actual event. Most important are those of the ospective bride and groom as they plan their life together with mutual understanding. en the wedding party is chosen and arrangements are made. Since the young couple il establish a home, they need all the appurtenances for good housekeeping. Friends d relatives often send useful gifts such as these which the bride is proudly displaying her attendants.

Pictures are all by William J. Maund, Jr.

The groom is supposed to pace the floor and nervously look at his watch. The hour is near. Wonder if she'll be on time?

Traditional with brides, as with a femininity, is that last look in the mirro Everything must be as perfect as possibl



"Who giveth this woman in marriage?" asks the pastor and the father of the bride places her right hand in that of the groom. Then bride and groom will step forward to the altar of the church and kneel as God's blessing is asked on their union "that ye may please Him both in body and soul and live together in holy love until life's end."

In the hushed and solemn silence of the church the couple kneels before the altar the prayers and benediction. Then the recessional march resounds through the church they arise to walk out arm-in-arm, a little confused but vibrantly happy to face world as man and wife.

The old custom of throwing rice at the bride and groom as they leave the church harmless and hilarious pastime. It's relished by the sparrows, which, when the humans e left, gather on the church walk to enjoy their own version of a wedding feast.

Bride and groom cut the cake . . .

. . . And eat it, too!

After the reception, the newlyweds leave for a wedding trip or return to their new home to begin the routine of everyday living. A final ritual is completed before the bride takes leave of her guests, when she throws over her shoulder the wedding bouquet. Tradition says that the girl who catches it will be the next one wed.

With the excitement of the wedding over, there comes the vitally important business of making a Christian home and living a happy life together. The wedding is only the beginning. Those "whom God hath joined together" have a life-long mission of responsibility toward God and man.

ummer Camp Season Is Near

HAROLD E. SKELTON

In the camps maintained by many ULCA synods there is emphasis on the development of Christian character and real friendship

"BE SURE TO PACK my camera, Ma, and swim suit and my shorts!"

Those words soon will be heard in mes all over America. Summer is on sunny way and camps of every descrip- n for boys and girls will soon echo to songs and cries of young voices.

Along about the first week of June, unselors and ground crews of the mps of the United Lutheran Church d its synods take over the winter-quiet ods. Window boards which protected bins, mess-halls and the many rustic, mbling buildings from winter storms appear as these workers prepare for ly's campers. Tables are repaired and me have to be replaced.

Floors will be swept and mopped and ndreds of screens will be wedged into ndreds of glassless cabin windows. housands of plates and cups, knives, rks and spoons will be scrubbed before ey are placed on equally well-scrubbed bles. All must be in readiness for the ngry, healthy, happy youngsters soon pour into these many mess-halls.

MATTRESSES MUST be cleaned and cots inted. Last year's scars and splinters ust be removed for this year's safety. ne now-yellowish paint of the nurses' bins must be painted white. White se-lines and foul-lines, now dusty and acked from the running feet of last ar's campers, have to be whitened again this year's players may run out cheered me runs and drive whistling serves ross taut nets.

The cribs for the beginners and diving-boards for experienced swimmers will be prepared for the safety and fun of hundreds of splashing, screaming, yelling youngsters. Wooded paths must be marked. In July, the moccasined feet of children will blaze these trails and voices will answer the lingering Indian calls, ages old—calls too wonderful, far too romantic to be heard by oldsters who no longer feel the matchless thrill of treading over the pine-carpeted aisle of the green cathedral.

Soon the camps will open. Then comes the bustle and excitement of registration day; the greetings between campers of yesteryear and the rush for cabin-assignment that announce to the world of the woods that youth again has taken over. Leather traveling bags and blanket rolls, duffel bags and airplane luggage will be dropped along a camp street. New campers will rush to be first in line before the registration office window. Parents, half forgotten, will wave their "good-byes" and call their protective admonitions, mostly unheeded—if heard at all—in the excitement of young campers' first day.

LONG BEFORE the sun will set that day, the wildness of those first hours will taper off to a babble of young voices. Cabins will become tepees. Campers will become members of this or that tribe. The ancient lore of the Shawnees will be the law of the young braves who live under its proud banner. The disorganized, riotous mob which but a few hours before, descended

VESPERS AT THE LAKESIDE
Devotions are a daily part of Christian camp life

upon the camp, will have become plan-filled tribes eager to compete in song and sportsmanship with all other tribes in these wonderful, mysterious woods.

First hunger—then bell or bugle—will empty every cabin as these new woodsfolk respond to the magnetism of the mess-hall. Once more bedlam will take hold—until all stand before their tribal tables. A whistle will sound; Christian youngsters will stand before God and give thanks for the wholesome food prepared for them. The Doxology will be sung and then, for the first time, the campers, their eager hands reaching for the food, will realize that camp really is open.

THIS IS THE BEGINNING of camp life in a Christian camp. The youngsters learn orderly living and respect its advantages. They learn helpfulness and consideration for others, and the friendliness of which these are a part. They learn the meaning of teamwork in the Christian life. Many skills are taught—skills instrumental to a productive future and to safety when danger is near. Love and respect of neighbor are an ever-present part of their camp career.

"Morning watch" helps the camper start his day in communion with Jesus. He will not forget that his camp life is a Christian life. Table prayers, Christian classes taught by Christian teachers, evening devotions and bedtime prayers all serve to strengthen the Christian character of the young camper.

The games, the exercises, the swimming, the hikes; the woodlore and the exciting experiences of the camp's every minute must serve to mold healthful bodies and minds of these young lives. In this healthfulness there is instilled a Christian foundation which remains a part of them in whatever they do.

Synods of the United Lutheran Church sponsor many camps. Once they have attended one of these Christian camps children want to be part of Christian camp life year after year. Each camp experience and every new camp year is another firmly planted stone in the mighty fortress of a child's Christian future.

HIT THE DOLL

"WATCH FOR DADDY, Pete, and let me ow the minute you see him coming. be down as soon as I freshen up a le."

"Can I go to the locker with you?"

"'Course you may. But watch for ddy. He won't like it if he runs into e garage and has to back out again."

I HAD TIME to change my dress before heard Pete calling that Dan had turned e corner. Rushing down to the kitchen, grabbed the picnic basket of packaged rries and intercepted Dan just as he was rning into the drive.

"How about giving me a lift to the ice-ant with this stuff before you come in?"

"I could do that, but why don't you st take the car yourself? Then I could t a bath while you do your errands."

"Is it safe to drive the limousine?"

"Of course, it's safe. You don't think I be driving if it wasn't? Hop in."

"Come on, Pete, if you're going along."

"Where are the other members of the mily?" asked Dan.

"Karen's playing over at Judy's and isie and Bobby Friedland are playing mewhere near with old Sam. Bobby as trying to teach the poor dog how to t like a bucking bronco. He wasn't hav-g much success."

"Think I should hunt her up before I t my shower?"

"Wouldn't be a bad idea."

PICNIC BASKET in the back seat, Pete d I rolled along toward the freezing ckers. Next year I'm going to have a ep freeze at home or bust. Dan says it will bust us if we do. As the awkward-looking building loomed ahead, Pete remarked, "Bet that would be hard to build."

"Oh, I don't know. It's a pretty boxy looking structure."

"I mean on account of how to keep it cold."

"Oh, that's just like building a big refrigerator."

"I don't know how to make a little refrigerator. Do you?"

"Why, I don't know, come to think of it! I guess I just always took it for granted refrigerators are cold."

"I like to know 'cause I'm gonna really know how to build things when I grow up."

WE PARKED BEHIND the plant and Pete helped me carry the basket across the cindery lot. Even this late in the afternoon the sun was strong enough to make us glad to get into the dim coolness of the building.

Just at that moment Doris Matteo, little Donna's mother emerged from the corridor that leads to the storage lockers.

"Wait a minute, Pete. I want to speak to Mrs. Matteo. Hi, Doris," I said, as she turned away from the desk. "Can I give you a lift?"

"Oh, would you? I haven't much to carry, but the faster I get home, the sooner I can put them in the refrigerator. You're an angel!"

"It's right on my way. Besides, I want to ask you a little bit about the nursery class in Sunday school."

"Oh, don't mention it to me. Donna looks forward all week to going. When she gets there she does nothing but cry."

After being indoors, the heat from the parking lot almost floored me. I smiled, but I didn't really want to talk about Donna's woes. If I started to try to help Doris figure out her problem, I'd never get around to my own. "What I wanted to ask was whether Donna has ever said anything about my Susie? Susie told us the other evening about hitting or spanking someone and I thought it might be Donna."

"Well, I wasn't going to say anything about it but I think it must have been. Donna told me yesterday, 'I'm not going to cry in Sunday school. But if I do Susie can't hit me.' Naturally, I wondered what had been going on, so I asked a little more and she said, "She can't hit me. She has to hit the doll."

I had heard only what I half expected but it was hard to say lightly, "This gets curiouser and curiouser, as Alice would say. I think I'll give Miss Boileau a call tonight."

WE HAD BEEN TALKING in the low mumble that usually goes over my children's heads, but at the supper table, Pete announced, "Mama's gonna give Susie's teacher a call."

"Finished your plate already, Pete?" I asked. "My, you must have been hungry. How about seconds?"

"No, thank you.—Why do you hit the doll, Susie?"

"I don't. It's silly, silly, silly," she began to sing. "Bobby's mother says we can't play with Sam till it gets cooler. I said that's right. Sam's good."

Karen went on to tell about the new puppy at Judy's house. Susie and the doll were forgotten. Later in the evening, when I could be sure no little pitchers could overhear my end of the conversation, I called Miss Boileau. She took over the nursery from Mrs. Ittel only a month or so ago and I don't know her too well. However, I know that she is an unmarried woman who came into quite a little money recently, gave up her secretarial job which she had always hated, and is devoting herself to taking courses in psychology and doing volunteer work of various sorts. I was just the least bit timid about calling her, but I braced myself to hear the worst about our daughter.

WHEN I HAD explained who I was and what I had heard, Miss Boileau laughed. "I've been trying out something with those youngsters, but either they are too small or the theory is wrong. We know how important it is to have children feel that while we must insist on their behaving kindly, we don't blame them for being angry now and then. Susie likes things done in the right way. When another child misbehaves, as she considers it, she is all for setting things right by force. It makes her furious when they cry for no visible reason as little Donna does. So I showed her a great big rag doll and told her, 'This dolly has no feelings. When you are angry at Donna, you must not hit her. But you may hit the doll.' To which young Susie replied, looking me right in the eye, 'That's silly.' "

"What in the world did you say to that?"

"What could I say? I said, 'Maybe it is, but you must not hit Donna.' And she didn't, although Donna sniffled and sobbed off and on the whole period."

When I told Dan, he chuckled, "I think our youngster is bright. Do you suppose she ought to be moved on to the next department?"

"She will be in October. Don't rush her."

ɔn't Forget that God Made the World

It's easy to slip into the common mistake of supposing this is our world and we can do what we please with it

[T ISN'T BY MISTAKE that the Bible
apter listed for reading this week—
nesis 1—is the same as last week. We
going to use it again this week, and
ain next week, and probably even the
ek after that.

And you may want to skip over it, and
to yourself, "I read that last week.
von't bother this week." But please re-
t the temptation. Because all of us are
ildren of our generation. We are in-
enced very greatly by the prevalent
eas around us. And the dominant idea
th which we have been surrounded in
s century is that men made the world,
d it belongs to men.

Of course, we Christians don't ever say
quite like that; in fact, if we go to
urch, we vocally affirm our belief that
od made the world, in the words of the
rst Article of the Creed.

But you know how it is: our news-
pers, our textbooks, radio commercials,
agazine advertisements, television—
ey're all so filled with singing praises
man's part in the world's development
at it is very difficult even for Christians
remember most of the time that all of
is is rather small potatoes compared to
e Eternal Truth that lies behind all of
ir attempts.

That Eternal Truth is that *God made e world!* So just as a counterattack to e bombardment of men's achievements, will be wise for us to have the writer Genesis remind us once a week for a few weeks of the fact that God made it—and owns it!

OUR GENERATION ISN'T the first to forget this fact. It was a few thousands of years ago that Nehemiah recorded the same thing. He tells of Ezra's efforts to lead his people to repentance. The Israelites had been in captivity for a very long time. Then, from the remnant that remained, they were making a desperate effort to revive their national life. Ezra called them together for a great day of national fasting and repentance.

They wore sackcloth and ashes. For one-fourth of the day, they read the Law; the next one-fourth, they admitted their sins before God. Then when they finished that, their leaders praised Jehovah God as the Creator of the universe. It was at that point that they had gone off the track in the first place—forgetting that God had made this world and everything in it. Forgetting that they existed only at His mercy. Forgetting that it was His sustaining Hand that preserved them.

This wasn't a group of individuals who got together for an informal confessional. It wasn't a few idealists forgetting about the very real and pressing problems of rebuilding this nation, and finding refuge in idle prattle about God. It wasn't a small nucleus of religious folk who were going to escape the evils of this world by surrounding themselves with four walls and singing praise to God.

It was a nation. A nation humbled by

captivity, returning again to its own land. A nation that had seen, through its prophetic and priestly leaders, the Hand of God in the events of history, recognizing its collective sin, guilt, punishment.

THIS IDEA ISN'T UNIQUE in Nehemiah. It's the theme that runs all through the Old Testament. Not that individuals are neglected. Some of the most magnificent hero-stories of all literature are in the Old Testament. And personal piety is the thread of greatness that shines like a silver light in a rather rough fabric.

But the fabric itself was the nation. It was to the *nation* that Jehovah God gave His Divine Law, even though He used one man to receive it. It was the *nation* that was punished (by its captivity) for ignoring that Divine Law. Even though there were righteous individuals within that group who had not departed from God, they, too, must bear the brunt of the punishment, because they were a part of a nation that had denied God as its Creator and Owner. And so, too, in this fast of repentance, it was the *nation* that recognized its actions for what they were, and bowed before God to ask forgiveness.

"So what?" some will object. "Surely you are not suggesting that there is any parallel between that situation and ours?"

Yes, I am suggesting that. Certainly there are very great differences. The Israelites were a "peculiar people," with a deep conviction that they had been separated from all other nations to be the special recipients of God's blessing. Some of them later came to see they were not to be only special recipients, but special *messengers* or *carriers* of God's grace to the peoples of the world. But in either case, they were a unique group.

BUT THE BIBLICAL EMPHASIS on the need for national repentance, and national recognition of God as Creator, goes beyond that sense of unique calling. It goes to the irrevocable fact of existence that each one of us is inevitably a unit within a group, a nation.

It is quite impossible for you to think of yourself as existing all by yourself. There had to be a mother and father to bring you into this world, and to protect you during your period of utter helplessness, when, on your own, you would simply have starved to death. As you grew up, you were a part of a family, of a school class, of a city, of a nation.

How many of your actions during the day are determined entirely by you? How many things do you do during the day purely by deciding you are going to do them, without being influenced by someone else's decisions and actions?

When you go to work, you may walk on streets someone else has made; more likely, you drive a car, or ride in a bus that someone else owns and operates. By paying for your car, or your bus fare, your money is being used by someone else in ways which you may or may not approve.

You are involved in the way they run their business, quite against your will. When you pay your taxes, you may be supporting national policies you consider to be entirely wrong, even sinful—but you are involved in them.

Much of what we do, and even much of the sin that we commit, is not on our own, but as a member of a society, or a nation. So the call of Nehemiah to the nation to repent is as profoundly necessary for us as it was for Israel. Today the Christians in America must declare: "We as a nation have been entrusted with great resources. We didn't make them. God did. And He still owns them. Ultimately, we must give Him an accounting of our use of them. And we forget that only at our peril!"

ersonal Problem Clinic

uritanic vs. evangelical views

QUESTION: During my early years I was minated by my sister and her ways of nking—so much that I couldn't decide ything without going to her. When I mard and left home I had a hard time makg up my mind about any question or underking, but I have overcome that weakness—now think for myself.

Nevertheless on many issues I am still at a. They are questions which mean a great al to girls of the age that make up my nday school class (12-14 years). Religious ople say you must not go to shows, play rds, swim, dance, or anything like that.

When I joined the church I quit dancing, d I don't miss it. But is dancing wrong? it never all right? When the prodigal turned home the elder brother heard music d dancing from a distance. I don't know e answer.

Should Christians go to shows? For more an a year I had not seen one, but recently have been seeing them occasionally and a V show on Sunday night. What is the difrence between a movie and TV? Some urches are saying Christians should not vn TV sets, that they are of this world and t good for Christians. It's easy to get involved in this world, but I think that any ne we allow entertainment to keep us from ing what is right we are sinning. Are we mpting ourselves when we indulge in TV? y husband wants to get a set when we can ford it.

What about card-playing? My husband es to play cards—even poker. But he is good man. He wasn't reared to think of ch things as wrong, though he agrees with e that gambling is wrong. He sometimes frains from doing things which I consider rong just to please me, not because he rerds it as wrong. While some church people sist that card-playing is wrong, others aintain that bridge is good for everyone. don't want to force my opinions on anyone t I should like to be right.

These questions worry me also because I have a little girl of five. What can I tell her? Am I to say no, no, no? I don't want to misguide her or the girls in my class.

REPLY: Much of your uncertainty is due to the atmosphere in which you were reared. There aren't many Lutheran churches in your section of the country. A few large denominations and some smaller puritanic groups dominate the attitudes and thinking of the community.

The outlook of the Lutheran church is somewhat different. It assumes the New Testament viewpoint of Christian liberty which puts it up to the individual conscience to decide what is right or wrong for one to do. Jesus' law of understanding love (Matthew 22:37-40), along with John's statement, "The love of Christ constraineth us," expresses the principle. In the light of this great evangelical teaching the problems you have mentioned lose much of their importance.

Card-playing, dancing, attending most shows are neither good nor bad morally, but any of them, and many others, may be made the occasion of wrong-doing. Games are innocent activities, but they may be made the basis of gambling. Dancing is in itself harmless, but it has many times been the occasion of sex irregularity (as has been the automobile, and even religious revivals). It originated as a religious ceremony, as you may read in the Old Testament. Some stage plays and motion pictures are elevating and inspiring, while others are debasing; every one must choose for himself and render his own judgment on the entertainment (or boredom).

We need to develop such a firm adherence to the teachings and ideals of Christ that we will naturally choose thoughts, attitudes, words, and behavior which express intelligent love for God and man, and just as naturally avoid the opposite. But there will always be room for growth in grace. —EARL S. RUDISILL

Indispensable Mystery

Christian Doubt. By Geddes MacGregor. Longmans. 160 pages. $3.50.

More intellectual and spiritual vitamins are packed into these few pages than you could imagine. Three things may prevent you from enjoying this nutritious experience. The pages are few (only 160) and the provocative thoughts are many! Be not deceived; length is no criterion of worth in this instance. Here is a sure example of "much in little." You could miss several volumes to pay for this one—and still be "ahead of the game"! True, a professor of philosophy is the author. He taught at Edinburgh after leaving Oxford, and is now the Rufus Jones Professor of Philosophy and Religion at Bryn Mawr College. *But* you will not be "chasing a black cat in the dark" in this book. This man lightens his learning with humor, pertinent illustrations, and stimulating and lucid paragraphs.

The author aims to show that doubt, wonder, and mystery are not only the beginning of wisdom (philosophy's business to recognize and appreciate) but also, from the Christian point of view, the indispensable concomitants of the faith which carries beyond them. He does his work well and proves how relevant his discussion is to our modern problems.

Take one—the problem of the disunity of Christendom. All who are interested (or should be interested) in this "scandal" would be benefited by his contention that "only by making Christian faith more genuine can we hope to foster genuine reconciliation, and that the need so to enrich and enliven our faith is a very general one."

Do not permit these prosaic chapter titles to hide from you something interesting, fresh and vital. These are the captions: "Doubt as an Implicate of Faith" . . . "The Sceptical Element in Philosophical and Religious Thought" . . . "Convention and Protest in Religion and in Irreligion" . . . "The Sin Against the Holy Ghost" . . . "Religious Agnosticism and Christian Humility" . . . "Psychological Polarity" . . . "Faith, Doubt and Laughter" . . . "Silence" . . . "The Fear of Doubt" . . . "The Nature of Christian Doubt" . . . "The Disunity of Christendom" . . . "Doubt as a Basis for Christian Reconciliation" . . . "The Meaning of Christian Mystery" . . . "Christian Doubt and the Mystery of Love." MORRIS C. SKINNER

Albany, New York

Great Man's Story

By the Way. By Francis J. McConnell. Abingdon-Cokesbury. 286 pages. $3.50.

Bishop McConnell was many things besides a bishop. He was a great preacher who belonged in the prophetic tradition, a crusader for social and economic justice. He was a leader in American church life for more than a half-century. Above all else, he was and is a great soul.

You may know something of his greatness by the fact that so little of it is even hinted at in the pages of this autobiography. The first thing that strikes the reader is that it is written with an entire lack of self-advertisement. It tells the fascinating story of the author's eventful career with little regard to how great a part he played in the history of our time. The truly great people never try to impress anybody with their importance. For the truly great never feel their importance.

In the reading of this autobiography, it was as though an evening were spent with a great soul sitting across the room and telling of his personal experiences through the years—experiences that began as a boy in school, then in college and seminary, then in the pastorate, later as a bishop, as president of the Federal Council of Churches, and as a member of international commissions and conferences. All of it told with a saving sense of humor and a warm personal feeling. Underneath the warmth and feeling are some pointed remarks to which we preachers of today might well take heed.

Here is one paragraph—"If the man of the pew declares to the man of the pulpit after the sermon, 'That was fine. I never thought of that before,' let not the man of the pulpit be too pleased; for if the listener has never heard of an idea before the preacher speaks of it, it is altogether possible that he will never think of it again."

On preaching: ". . . I have always had three aims: (1) have something to say—this is hard; (2) say it—this is harder; (3) quit when I get done—this is hardest of all."

The book sparkles with such comments. But even more important, there runs through its pages a love and understanding of human hearts. ARTHUR J. PFOHL

Indiana, Pa.

Man and God

Man in the Old Testament. By Walther Eichrodt. Henry Regnery Company. 84 pages. $1.50.

Man's life can be properly understood only in its relation to the will of God and His redemptive work, says the distinguished German theologian who wrote this little book. The O.T. constantly thus interprets human life religiously, in contrast to the secularism dominant in other ancient and modern conceptions.

Human life has worth and dignity, for God has created man to have personal relations with Him. The author deals with the effects on thought and life that were produced by the absolute claim of God's will, and the tensions between it and the human conditions and desires; he does not discuss extensively the nature of man and the meaning of personality, nor develop the doctrine of the divine image.

God's will actively confronts men in the actual affairs of both individual and national life; e.g., personal moral responsibility is emphasized in the O.T., and autocracy in government is condemned. In the history of Israel, human self-will led to political developments that conflicted with the religious goal which God's will had set. Therefore the nation was doomed; but out of the wreckage came the church, in embryo form.

Likewise out of the wrestlings with the problem of suffering came significant developments, both in the true religious attitude of humble but joyous reverence toward the infinite God and in the expectation of the victory of God's kingdom. Very human efforts were made in Israel to escape the burden of guilt, but in vain; man finally can rely on the miracle of God's forgiveness. Life under actual historical conditions is incomplete; but God is working in history, leading to its consummation in a new humanity, a re-creation through the messianic Savior.

The style of this book is not easy; and the general viewpoint, emphasizing the absolute will and the incomprehensible being of God, and the chasm between Him and man, may be uncongenial to many Americans. But it is full of meat, and repays careful reading.

Columbia, S. C. HAROLD L. CREAGER

Anthology

Christ in Poetry. Compiled by Thomas Curtis Clark and Hazel Davis Clark. Association Press. 412 pages. $3.49.

In this thick anthology, 282 poets portray Christ devotionally, sometimes with imagination, here and there with power, but rarely with fresh insight.

Many of the over 500 verses retell events of Christ's life. The majority are by contemporary poets, but classics by Browning, Christina Rossetti, George MacDonald and others are included. These frequently tower over the lines of little-known moderns.

Mr. Clark, who is poetry editor of the *Christian Century*, includes more of his own verses than of any other poet. They are typical of many of the poems in the anthology, always clear, with a certain dignity of expression, usually hopeful about man, as when he writes,

And man goes forward, proud and free,
God's present purpose to fulfill.

This confident modern man is impatient of creeds and fond of the words "Brotherhood" and "Tolerance." He is accompanied by a Christ conceived as Friend and Brother, human and sympathetic to be sure, but sometimes at the expense of being unconfounding.

Dubuque, Iowa FRANCIS SWARBRICK

SYNODS

Maryland Synod Ordains Eight Men

By WILSON P. ARD

New mission congregation is received. Dr. Wolf tells of work of ULCA. Minimum salary of $3,000 suggested for pastors

"TODAY'S PICTURE OF CHINA rises to mock us because of the failure of all denominations to make the most of their opportunities in the past," said Robbin B. Wolf, ULCA representative at the 133rd annual convention of the Maryland Synod held May 27-29 in the Chapel of the Abiding Presence on the Gettysburg Seminary campus.

Dr. Wolf described the whole program of the church. Commenting on its service to the aged and needy, he said "Works of mercy shall not be taken out of the hands of the church and given over to the government. A cup of cold water given in the Master's name is of more value than a federal dole." Paying tribute to THE LUTHERAN, he said that "the success of CHEY and LWA is due to the wider distribution of our church paper."

The church is united in devotional spirit and missionary zeal, declared President J. Frank Fife in his sermon at the opening of the convention. "It's oneness is in the realm of the spiritual and in our sense of belonging to the great body of Christ on earth," he said.

ALTHOUGH GIVING in 1951 surpassed any other year in its history, the synod failed by a small percentage to meet its quotas for apportioned benevolences, LWA and CHEY. Statistician E. S. Falkenstein's report showed five-year increases in communing membership of 7 per cent; Sunday school enrollment 9 per cent; property value 65.2 per cent; current and unusual expenses 93.5 per cent; benevolence giving 45.6 per cent.

Making his final official appearance at a session was Dr. Henry W. A. Hanson, retiring from the presidency of Gettysburg College after 29 years. "I never knew there was so much love in the world," he said in referring to the many evidences of appreciation which he has received since the announcement of his retirement.

Ordained by the synod were Philip S. Lamdin, called as associate pastor at St. Luke's, Silver Spring; Dixon A. Yaste, Union Bridge parish; R. Richard Summer, Christ Church, Hagerstown; William R. Summer, associate pastor, Grace, Norristown, Pa.; Edgar A. Doering, Faith, Jeffersonville, Ind.; Mervin S. Eyler, army chaplaincy; Herbert J. Buhler, Jr., Trinity, Arden, W. Va. The ordination sermon was preached by Dr. L. Ralph Tabor, Washington.

AFTER THE LAYMEN met and discussed adequate salaries for pastors, synod recommended to congregations a minimum salary of $3,000 and parsonage.

Synod authorized an amendment to the constitution so each congregation, instead of each parish, will be permitted to send a lay delegate to the conventions. Present this year were 122 clergymen and 73 laymen.

Dr. Harry F. Baughman, president of Gettysburg Seminary, reported 32 graduates in 1952—the 126th year of the seminary. Successor to Dr. Harvey D. Hoover, retiring from the seminary faculty, will be the Rev. Francis E. Reinberger, Camp Hill, Pa.

Christ Church, Hagerstown, recently organized mission, was admitted into synod.

SOCIAL MISSIONS and Stewardship committees were given the green light to set up workshops during 1952-53. Annual institutes for church councilmen will also be held.

Referred to the executive committee was

DR. HENRY HANSON
Last report as Gettysburg president

the recommendation that synod authorize payment of an honorarium up to $300 for pastors, who have served in synod for five consecutive years immediately prior to retirement, $100 to widows, and $50 to children until such time as the ULCA provides a minimum of $1,200 for pastors, $600 for widows and $50 for children.

Pastor Augustus Hackmann reported that synod had reached 89.4 per cent of the CHEY goal, with $29,214 still due. Apportionment for each communing member for 1953 will be $8.27 and for Lutheran World Action $1.29.

Emphasizing the convention theme, "The Bible in Daily Living," Dr. Abdel Ross Wentz presented a series of addresses on "The Bible in Our Language." Convention chaplain was Pastor Morris G. Zumbrun.

Unanimously re-elected were Dr. John C. Stuff, secretary; Dr. Elwood S. Falkenstein, statistical secretary: Virgil W. Doub, treasurer.

ULCA CONVENTION DELEGATES

Clergymen: Augustus Hackmann, L. Ralph Tabor, John L. Deaton, John C. Stuff, Carl C. Rasmussen, B. Clinton Ritz, Edward P. Heinze, Elwood S. Falkenstein, Abdel Ross Wentz.

Laymen: Fred W. Konemann, Paul I. Folkemer, Carl Heinmuller, Jr., Thomas P. Hickman, Robert C. Hamer, Merwyn C. Fuss, Carl L. Schaeffer, Morris M. Zumbrun, Robert L. Smith.

Pittsburghers Create New Full-time Synod Office

By LUTHER E. FACKLER

Stewardship and evangelism will be emphasized by synod secretary. Ninety per cent of apportionment was reached in 1951

A SECTERATY for stewardship and evangelism will be added to the list of full-time officers of the Pittsburgh Synod. The move to increase the synod staff was approved at the synod's convention in Erie, May 26-28.

The synod now has a full-time president and a superintendent of home missions. On two previous occasions the synod had rejected a proposal to establish a third office. This time the recommendation, coming from the synod's executive committee, was adopted without strenuous opposition.

First task for the new officer will be to give leadership in completion of the Christian Higher Education Year appeal, which is still only two-thirds of the way toward the synodical goal. A future assignment for the secretary may be the promotion of a

$250,000 church extension fund for the synod. In general, the secretary will seek "to develop a deeper sense of stewardship among the congregations" and "to direct the work of evangelism on the territory of this synod."

Selection of the first individual for the new office will be made by the synod's executive committee. The appointment will be for one year only, pending a change in the synod's constitution placing the office on a permanent basis.

In 1951 the congregations of the synod gave $548,602 toward the apportionment budget of $606,476. Total for all benevolences was $1,019,756—a considerably larger sum than in any previous year.

ARGUMENT ON THE question of a $250,000 appeal for synodical church extension centered on whether this would be co-ordinated with any church-wide appeal which may be made in 1955 or later by the ULC Board of American Missions. The Rev. George J. Baisler of New Kensington pleaded for full co-operation with the United Lutheran Church in any appeal plans. The motion adopted by the synod was that "the synod instruct the synodical Board of American Missions in conjunction with the Executive Committee of synod to co-ordinate or merge its campaign for $250,000 with the anticipated ULCA appeal."

Two new congregations were admitted to synod membership, the latest in a notable series of home mission projects in the Pittsburgh Synod during the past six years. Since 1946 Pittsburgh has been among the top four synods of the United Lutheran Church in the number of congregations organized (others: California, Northwest, Pacific). The congregations received this year are the Church of the Good Shepherd, Erie, and the Church of the Redeemer, Brookside, Erie.

Extended argument developed on the question of taking part in "inter-faith activ-

PITTSBURGH OFFICERS

Treasurer Paul N. Schnur, Mission Superintendent Donald L. Houser, Secretary George E. Little, Statistical Secretary Carl E. Schnur, President G. Lawrence Himmelman

ties between Christians and non-Christians." The Rev. Kay Glaesner of Springfield, Ohio, spoke in favor of such programs. Among opponents were the Rev. Dan B. Bravin, superintendent of the mission to the Jews in Pittsburgh, and Dr. G. Arthur Fry, Pittsburgh. Inter-faith activities have increased to such "alarming proportions that the Christian faith is imperiled," said Pastor Bravin. Some Christian groups in the Pittsburgh area have held joint celebrations of the Lord's Supper with Jews and other non-Christians, it was reported.

Result of the discussion was a motion alerting pastors and congregations to the risks of becoming involved in movements which subvert the Christian faith.

CONCERN WAS expressed over pastors' salaries. Higher salaries have been encouraged in church conferences and in direct appeals by the synodical officers. About 25 per cent of the pastors have had salary increases during 1951. There are still four pastors receiving between $1,500-$2,000, and 13 receiving between $2,000 and $2,500. In view of this condition, the Executive Committee, together with the synodical Board of American Missions, is to reach some agreement for increasing salaries in the lower brackets.

Retired pastors are to continue to receive a $300 synodical supplementary pension, making a total for the year of $1,100. The Pittsburgh delegation to the ULCA convention was instructed to support the Pension Board of the church in its efforts to make the ULCA pension to retired pastors $100 monthly.

Though the synod does not equal some others in its number of subscriptions for THE LUTHERAN, it was reported that there has been an increase of 1,000 in 1952. This fall there will be another intensive campaign. The *Lutheran Monthly*, the synodical periodical which began with only 18 subscriptions has now over 35,000.

In appreciation for work done through the years by the Rev. Hans O. F. Simoleit, chairman of publicity for synod, he is being sent to Hannover as a representative of the Pittsburgh Synod. President G. Lawrence Himmelman and Supt. of Missions Donald L. Houser were also proposed as representatives. At the urgent request of these officers the proposal was voted down. Knowing that their synod had not fulfilled its obligations 100 per cent in apportionment and CHEY, they felt constrained not even to think of attending the assembly at synod's expense.

"THE MACHINERY of the church is very complex," President G. Lawrence Himmelman pointed out in his convention sermon. There is "danger of undue dependence upon the plan of promotion, the method and technique of operation, the committee and the board," he said. The "vital element of personal service for Christ" may be forgotten.

Dr. Harmon J. McGuire, president of the Illinois Synod, who came to the Pittsburgh convention as ULCA representative, emphasized the need for "men and millions" in fulfilling the church's widespread responsibilities. A series of addresses on "The Bible and Life" was given by Dr. G. Elson Ruff, editor of THE LUTHERAN.

Eight men were approved for ordination. They are Warren E. Upton, James B. Slingluff, Stephen P. Wise, Alva A. Jordan, William Stremel, Ralph Erickson, James B. Huntley, and Walter W. Mattson. Mr. Mattson has been called as a missionary to Japan.

ULCA CONVENTION DELEGATES

Clerical: G. L. Himmelman, Donald L. Houser, Walter C. Koehler, Jr., William B. Claney, Arthur L. Ruths, Robert H. Thurau, Robert E. Olson, Bruce R. Shaffer, Frederick B. Haer, Jacob O. Kroen, James M. Frank, Elmer P. Wentz, Reginald E. Dozer, Robert W. Stackel, John B. Kniseley, H. Paul Gerhard, Luther K. Clare, Charles T. Schlotter, Karl E. Kniseley, Robert Johns, Walter P. Fetterly, Hans O. F. Simoleit.

Laymen: Mrs. G. L. Himmelman, Mr. C. S. Passavant III, Fred Riethmiller, Robert J. Moreland, Paul Greiner, Myron C. Thompson, John L. Harmon, Edward J. Kroen, Earl S. Cummings, Arthur L. Martsolf, Roy W. Henrickson, Bertram H. Kenyon, Robbin B. Wolf, Mrs. E. E. Moyer, E. M. Clark, L. B. Cummins, H. Charles Seelhorst, William M. Smith, Charles F. Maxwell, George F. Crouse, James Ralph, Charles Young.

Bible Study Features Sessions in West Virginia

By HAROLD L. HANN and JOHN W. BLOOM

Wade H. Koons is elected president. First new mission in 25 years is received. New student center to be built near Morgantown campus

DELEGATES AND VISITORS to the three-day convention of the West Virginia Synod at Jackson's Mill, May 18-21, came away with a deeper and fuller understanding and knowledge of their Bibles. "Know Your Bible" was the theme chosen by Chaplain Robert E. Cassell for devotional periods preceding each business session. It was carried through by speakers at each meeting and this summer at Camp Luther the children of synod will be "Camping with the Bible."

The Rev. Wade H. Koons, pastor of First Church, Parkersburg, was elected president for the coming year. Other officers chosen are the Rev. Robert E. Cassell of Mt. Calvary Church, Westernport, Maryland, secretary; and H. L. Shelhamer, layman from St. Paul's, Morgantown, treasurer.

AFTER A LAPSE of more than a quarter-century a new mission congregation was again received into synod. The Rev. Paul O. Hamsher has been mission developer and is present pastor of Grace Church, St. Alban's. Four pastors were received, three by ordination. Those ordained were Donald D. Anderson, Tobey D. Lytle and Frank H. Jogwick. Received as new pastor at Red House, Maryland, was the Rev. Donald R. Gallion.

Plans were approved to solicit help from congregations of synod to erect a new student center at strategically placed St. Paul's Church, on the edge of the West Virginia University campus at Morgantown.

Elected to the executive committee of synod: the Rev. G. W. Schillinger, Charleston, and Layman John R. Cole, Fairmont; to the Home Missions Committee, the Rev. W. P. Cline, Clarksburg, and Layman C. A. Beck; to the Ministerial Education Committee, the Rev. W. Roy Hashinger and Layman C. K. Schultz, both of Morgantown.

PRESIDENTS GET TOGETHER
President-elect Wade Koons of W. Va. Synod greets Dr. J. Frank Fife of Maryland

Women's Missionary Society held its convention at the same time as synod. Mrs. Roy J. Meyer of Edgewood Church, Wheeling, was re-elected president.

Speakers and special guests at the conventions included Dr. J. Frank Fife, president of the Maryland Synod, who was ULCA representative; Dr. Harry F. Baughman, Gettysburg Seminary; Dr. Robert L. Lang, National Lutheran Home; the Rev. D. B. Bravin, missionary to the Jews; and the Rev. Frank Brown, LWA director. Mrs. L. S. G. Miller, missionary to Japan, was speaker at the missionary night program and at the missionary tea.

ULCA CONVENTION DELEGATES
Clerical: Wade H. Koons, Robert E. Cassell.
Lay: John R. Cole, C. A. Beck.

Mr. Bloom was lay delegate to the West Virginia Synod convention from the Fairmont parish, of which the Rev. Mr. Hann is pastor.

PENNSYLVANIA:

Messiah Church Sees First Service May 11 Following "Grand March"

PHILADELPHIA—It was "G Day" for Messiah Church, Philadelphia, on May 11, when Dr. Ross H. Stover and the Rev. Charles E. Fair, pastors of "The Friendly Church," conducted the first service in the new church that will cost $1,000,000 when completed. "Get-Together Day" began with a grand march of an estimated 5,000 persons up Broad Street from Hunting Park Avenue to the new home of the congregation at Broad and Roosevelt Boulevard.

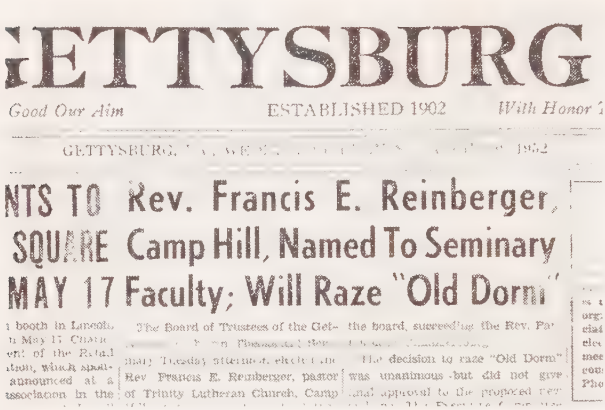
With a color guard of Christian and American flags leading the procession, the members fell in line from the nursery group to the adult Sunday school classes. Council members, following the pastors, and the three robed choirs marched together. Trumpeters, marching at the front of the formation, played "Onward Christian Soldiers."

With Bibles under their arms, the group assembled outside the front of the new edifice (*see cut*) to witness the ceremony. Mr. Harry Stewart, architect of the church, presented Dr. Stover with a gold key to open the front door of the building. One group of people jammed Tabernacle Chapel to capacity, while hundreds in the Assembly Hall filled it to overflowing. Many were turned away at the 11 o'clock service held simultaneously in three different buildings. Guests present included Dr. Daniel A. Poling.

As the building nears completion, 66 of the 169 stained glass windows have been installed. These depict the story of the New Testament. Windows on the other side will tell the Old Testament story. Organ, pews, altar, and chancel appointments are all slated for installation during the summer. A service of dedication is planned for the fall.

The architecture is of modern design which points to the historical church architecture of the past, and also points forward to the modern plans of the future. One of the many unique features is the chancel arrangement that will provide the setting for a formal morning service, and an informal evening service. The choir will be divided in the morning with the choir pews facing each other in the chancel.

In the evening, the choir pews and organ console will pivot around to face the congregation, while a dossal curtain, with a large cross, will be drawn behind them above the altar. The blending of four different



GETTYSBURG

Good Our Aim ESTABLISHED 1902 *With Honor*

GETTYSBURG, [illegible] 1962

NTS TO Rev. Francis E. Reinberger,
SQUARE Camp Hill, Named To Seminary
MAY 17 Faculty; Will Raze "Old Dorm"

booth in Lincoln
n May 17. Chair
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announced at a
ssociation in the

The Board of Trustees of the Get- the board, succeeding the Rev. Pa
[illegible]
nary Tuesday afternoon elected the Rev. Francis E. Reinberger, pastor of Trinity Lutheran Church, Camp
The decision to raze "Old Dorm" was unanimous but did not give final approval to the proposed new

GETTYSBURG Seminary's new practical theology professor is taking a good bit of ribbing over this headline in a recent Gettysburg (Pa.) "Times." Last four words of head concerned decision of board of directors against reconstructing famous landmark on Civil War battlefield's Seminary Ridge

colors of lights, according to the liturgical seasons, will add to the effectiveness of the unusual worship atmosphere.

PHILADELPHIA District Luther Leaguers have voted to disband the three (A, B and C) sections in favor of a stronger district. Elected president: Barbara Wentz, of Glenside. Over 200 attended the recent rally in Willow Grove Church.

MARRIED JUNE 7 in Immanuel Church were the Rev. Henry Hodel and Miss Ruth Burkle. Taking part in the ceremony were Ministerium President Emil Fischer, Pastors Christian Schenck and Harold Artz.

DR. EDMUND F. WAGNER, ULCA treasurer and president of the General Realty and Utilities Corporation, has been awarded a citation by the Greater Philadelphia Chamber of Commerce. The award was made in connection with National Clean-up Week and praised Dr. Wagner's company for its work in renovating the Packard Building, which it owns at busy 15th and Chestnut.

MEMBERS OF St. Peter's Church, Barren Hill, celebrated their 200th anniversary in May. Speakers included Pennsylvania Governor John S. Fine, Dr. Allen Chamberlin, Judge Harold G. Knight, Ministerium President Emil E. Fischer, and Central Pennsylvania Synod President Dwight Putman.

ADVENT CHURCH has called the Rev. Peter Dexnis, associate secretary for the Board of Social Missions, to succeed the late Dr. Floyd L. Eichner. During Lent the congregation nearly doubled their $3,500 goal for funds for the church, so paid off LWA quota and added an additional $200 to the figure assigned. Remainder of the money will be used in church and Sunday school expansion.

THE REV. ELMER LEAS has accepted a call to St. Stephen's Church, Wilmington, Del., to succeed the Rev. Park Huntington. Pastor Leas is pastor of St. Matthew's Church, Harrisburg.

R. T. S.

NEBRASKA:

Gaylene Pearson, Graduating from Midland, Wants to "Help Others!"

FREMONT—An Oak (Nebr.) girl who has literally gone through college in a wheelchair while preparing herself to help others afflicted, was one of 64 seniors who graduated at Midland College's 62nd annual commencement exercises May 28.

Gaylene Pearson, injured at birth and never able to walk without crutches, came to Midland four years ago just for a trial year. She doubted if she could keep up college work with her handicap.

But the first year went by quickly, and when Gaylene was a sophomore she discovered the short-cuts across campus on her wheelchair, and found she could swing up and down stairs on her crutches right in step with the other students.

And there were activities, too. Gaylene found she was needed as a scorekeeper for the volleyball and basketball games of the Women's Athletic Association. She was pledged to Phi Omega social sorority, and took part in the Lutheran Student Association activities.

Then, though she was majoring in business, Gaylene saw in her psychology studies a way to help others afflicted. So she set that as her goal. She wanted to be a psychologist so she could work in a children's home or veterans' hospital helping people like herself.

"They'll know I understand their difficulties. They'll talk to me and I can help them," she says.

After that it was easier for her.

Gaylene and her "George"—that's the wheelchair—became regulars on the Midland campus. She even took a part-time job in the office of student affairs where she was file clerk and general secretary.

GAYLENE PEARSON makes final trip to Midland class accompanied by co-eds Phyllis Jurgens, June Schoenig and Janice Hensel

AFRICAN LOGIC

story of the week

LAST SUMMER, Pan American Airways' Constellation "Republic" failed to clear a rolling Liberian hillside as it prepared to land at Monrovia's Roberts Field. (See "The Lutheran," July 11, Aug. 1, 1951.) Missionaries lost little time in helping get the 40 bodies, mail and diplomatic pouches back to civilization, airline officials issued formal letters of thanks.

In addition to other gifts Pan American sent $52.50 to be distributed among the natives who'd braved the heat and danger of the jungle to help during the emergency.

MISSIONARIES were in a quandary as to method of distribution. It was next to impossible to say who had done what; everyone had pitched in that day, doing big and little tasks and asking no questions. At last, it was decided that the boys themselves would determine how the money would be spent. A committee from the classes at Sanoyea was directed to study the matter and report back to the missionaries.

During the committee meeting, the first graders said: "Give it to the church!" Second graders joined third, fourth and fifth in suggesting: "Divide it between the nursery and the church!" The sixth graders thought maybe "Give it to other people (in other parts of the world) who need it!" The boys considered each proposal.

RESULT: a $32.50 gift was forwarded to Lutheran World Action, $10 went to the church, and $10 to the nursery.

Later, a missionary discussed with one of the boys why they had decided against using the money for athletic equipment, or a banquet.

"No," was the simple reply. "We couldn't use that kind of money for ourselves!"

DURING student days, Gaylene helped earn her way by working in office of student affairs at Midland (left). But that's all a thing of the past now. Photo on right shows Frieda Konig helping Gaylene adjust her mortarboard as the two prepared for graduation exercises last month

Her senior year has been her most active. Gaylene has served as vice president of Midland's Women's Athletic Association, membership chairman of the Lutheran Student Association, and cabinet treasurer of the Campus Christian Fellowship. As senior class representative on the Student Council, she was the only coed serving on that group.

She also won an honor "M" for her WAA activities, and was a member of the senior student cheering group, the Warriorettes.

She was one of six Midland students honored during the past year when she was named on the list of "Who's Who in American College Students."

Gaylene plans to do graduate work in psychology at one of the universities, getting a little closer to her goal: Wanting to help other afflicted. CARROLL THOMPSON

NEW YORK:

Conference on Intercultural Groups Held by NLC American Missions

NEW YORK CITY—A conference for pastors ministering to inter-cultural groups was conducted at the Prince George Hotel last month under the auspices of the Division of American Missions of the National Lutheran Council. Speakers included: the Rev. Alfred J. Schroeder, St. John's Church, the Bronx, spoke on "Ministry to the Negro"; "Ministry to the Puerto Ricans" was discussed by Dr. Ambrose Herring, executive secretary of the Lutheran Welfare Council. The pastor of the only Chinese Lutheran Church in New York, the Rev. Louis T. Buckheimer, had as his topic, "The Ministry to the Orientals." "Ministry to the Jews" was presented by the Rev. Nels E. Bergstrom of the division. Open forums followed each presentation.

AN ORIENTATION CONFERENCE for Clergymen was held at the Brooklyn Navy Yard last month. This conference was a continuation on a "local scale" of the Conference for Religious Leaders held in Washington Jan. 15-17 under the auspices of the Secretary of Defense and the Armed Forces Chaplains Board.

AT THE ANNUAL MEETING of the Brooklyn

nner Mission Society in St. John's Church, Richmond Hill, Acting Director Robert M. Sauers announced the enlargement of the casework department to include a new program of direct service to children. A grant of $600 from the Federation of Protestant Welfare Agencies will help the starting of the program on a demonstration basis. A budget increase of $3,500 will permit the employment of an additional caseworker.

MRS. RUTH JURAM SMITH addressed the May meeting of the Metropolitan New York Chapter Women's Auxiliary of Philadelphia Seminary at Holy Trinity Church, Central Park West.

Incarnation Church, Brooklyn, concluded the celebration of their 50th anniversary with a dedication service. In the afternoon a reception and tea was held in recognition of the 35th anniversary of Dr. Harold Miller's pastorate. Dr. Miller was presented with a purse of $1,000.

REDEEMER CHURCH, Brooklyn, has been known since its inception as the church that goes the second mile in stewardship. Pastor Herbert T. Weiskotten and his congregation recently read Frank Laubach's book, *Wake Up or Blow Up*. As a result they have decided to support an agricultural missionary.

AT A RECEPTION in Good Shepherd Church, Brooklyn, Dr. William Sunday and his congregation had opportunity to greet their new assistant pastor, the Rev. Roscoe B. Fisher. They also said "good-byes" to the Rev. N. Arne Bentz and his wife who after three years at the church are going as missionaries to Indonesia.

CELEBRATING 30 YEARS in the ministry and 21 years at St. John's Church, Prospect Ave., Brooklyn, on June 9 was not enough for Pastor and Mrs. Werner Jentsch. On May 19 their oldest son, the Rev. Theodore Jentsch, entered the School for Chaplains at Ft. Slocum. On June 2 their second son, David, graduated from Muhlenberg College and on July 3 they embark for a two and a half months' trip to Europe. They will be present at the sessions of the Lutheran World Convention in Hannover.

OLIVER W. POWERS

PEOPLE

RONOLD A. DRECHSLER, Milwaukee attorney and prominent ULCA layman, has been appointed by Wisconsin's Governor Kohler to a post as judge of Branch 2 of the Circuit Court.

TOM J. BLEVINS, manager of the Konnarock (Va.) Training Farm, was recently feted on completing 20 years with the Southern Mountain mission work of the Board of American Missions. He was one of the first young men to enter the Iron Mountain School for Boys back in 1931.

DR. CLARENCE C. STOUGHTON, Wittenberg College president, has been named to the board of directors of Cathedral Films.

NINE YOUNG members of St. Stephen's Church, Hicksville, N. Y., are currently studying for the Lutheran ministry. They include: Juanita Harter (Wittenberg grad, now studying at Hartford Seminary); Robert Harter, Wittenberg-Hamma; Harold Harter, St. Olaf's-Hamma; Eugene Kreider, Muhlenberg-Chicago (this fall); Richard Eisemann, Jr., Wittenberg-Hamma; John E. Christ, Jr., Northwestern University-Hartford Seminary; John C. Christ, Cornell; Robert Doxee, Wittenberg-Philadelphia; and the Rev. Charles Philip Seltzer, Maryland-Hamma (just recently ordained). The Rev. Howard Rogers is pastor of St. Stephen's.

CARSTEN H. LUDDER, Flushing (N. Y.) attorney and organizer of Messiah Church, Broadway-Flushing, has assumed his new duties as chairman of the Council of Affiliated Agencies of the Federation of Protestant Welfare Agencies of New York. His term is for one year. He helped organize Messiah Church in 1924 with the aid of 10 neighbors. Property is valued at $400,000.

CARROLL THOMPSON, editor-writer for the ULCA Stewardship office, has joined the staff of Midland College and will be the Fremont (Nebr.) school's director of publicity and instructor in journalism this fall. He formerly served as publicity director at Wittenberg College.

PASTOR Robert Mohr stands beside part of a clothing drive completed by members of St. Luke's Church, Woodhaven, N. Y. Over 65 large cartons were filled with clothing, including 111 men's and women's heavy overcoats. Most of the material was shipped to Korea and Palestine as well as to DP camps in Germany

ILLINOIS:

"Illinois Synod is Building"—Observation of State Churchmen

CHICAGO—"The Illinois Synod is Building"—is the reflection of everyone noting the unusual number of programs for enlargement within the bounds of synod. In addition to the many congregations erecting new churches, the institutions are building. Carthage College is building a Chapel Music Hall; the Chicago Seminary is building a library; the Nachusa Home for Children has broken ground for another housing unit.

The most far-reaching and timely action has been taken in regard to the care for the aged. The ground work is laid down for securing or building several homes to care for the aged throughout the state. The society has been authorized to receive and solicit funds for this purpose.

At Northern Conference WMS at First Church, Freeport, Miss Lillianna Bartolomei inspired the delegates with her presentation of the work in Liberia.

> The speaker said: "It takes more than a lack of skin pigmentation or a kin of Uncle Sam and 20 years of education to convert these people. Above all, it takes prayer. Pray for the Liberian Christians."

The conference voted to assume the full support of Miss Dolores Dohlen who will soon begin work in India; she will be the eighth from Illinois. The conference elected Mrs. Vaughn Gaar, Mt. Carroll, president.

LUTHERAN WORLD ACTION is "over the top" in seven more of the congregations of synod: Christ, Chicago; Hope-Epiphany, Chicago; Rogers Park, Chicago; Mt. Calvary, DeSoto; St. Paul's, Hillsboro; Trinity, Mt. Morris; St. Paul's, Nachusa.

ART KELLER will be the new coach at Carthage College this fall. He comes to this position from the Carthage Community High School where he has been highly successful in the handling and molding of good athletes.

A TOTAL OF 120 years of service to the church will be noted as three members of synod observe the 40th anniversary of their ordination this June. They are Pastors William N. King, William A. Keyser and Bannen Swope. Pastors King and Keyser have served their entire ministry in this synod. Pastor Swope all but three years.

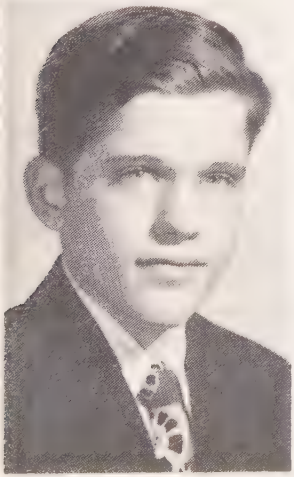
ST. LUKE'S CHURCH, Park Ridge, is sending Pastor and Mrs. Walter D. Spangler to the Hannover Conference.

THE REV. ALDEN SALSTROM has resigned as pastor of Belmont Park, Chicago, to accept the call to St. Paul's, Waukegan.

During the past eight months Pastor Salstrom has conducted a successful midweek Bible Study Class at Belmont Park.

CLYDE G. STEELE

IRENE PETERSON, Austin, Minn., graduate of Augsburg College, is Woodale Church's (St. Louis Park, Minn.) new parish worker. She's busy this month directing a 200-member DVBS



PAUL WEINLODER, 14-year-old member of St. Paul's Church, Teaneck, N. J., recently made Town Hall concert debut by becoming youngest artist to perform Bach's preludes and fugues for well-tempered clavichord

BRIEFLY SPEAKING

After the eighth grade teacher of three members of the confirmation class of Ascension Church, Chicago, saw the list of questions drawn up by Pastor John P. Petersen for the public examination of the 1952 confirmands, she postponed the eighth grade final test one week on the grounds that "if these children have to stand such an examination in order to become members of the church then they will need all the time we can give them to study for it."

"The American Lutheran Church has decided not to enter Paradise!" This sentence brought guffaws at a recent NLC Regional Home Mission Committee meeting on the West Coast. After a survey of Lutherans in Paradise, Calif., ALC officials had decided "not to enter Paradise!"

Never in ULCA Missionary Douglas Erickson's four years in China had he conducted a funeral. Home on furlough, he's been supplying at Livingston, Mont. The other day, he had his first funeral . . . a Chinese laundryman named Quong Hsi Sak!

"Dear Fellow Alumnus: You may well be surprised that we ask you this question: 'What can ——— College do for you?'" So began a recent letter from a ULCA alumni office, addressed to a Lutheran clergyman-alumnus deceased for some time! To add to the confusion, the letter was postscripted: "Hey—30 days since the first letter! Our class must do its share—and more! Send your pledge NOW!"

From the "First English Lutheran" (Los Angeles): "Among the people who deserve to be bumped are those who sit at the end of the pew and glare if someone finds it necessary to crowd past them!"

A layman's prayer prior to speech-making (quoted from NCCCUSA's "The City Church"):
"Lord, fill my mouth with worthwhile stuff
And nudge me when I've said enough!"

Recently, the Pottstown (Pa.) *Mercury* received a request for a subscription from a Sedgewickville, Mo., lady. Amazed at the distance involved, *Mercury* officials wondered "how come?" The explanation: the Missouri lady is a subscriber to THE LUTHERAN; she had noted the reproduction of the *Mercury's* handling of "A Day in the Life of a Busy Pastor" in THE LUTHERAN of May 14, promptly subscribed!

MEMBERS of new Waco mission—Crestview Church—in Texas, gather around Pastor-Synod-President-elect Royal E. Lesher (kneeling, second from left) for organizational picture on May 4. Seventy-six charter adult members were on roll; ceremony took place in First Church (ELC), Waco

TEXAS:

Colettoville Has Triple Anniversary; Congregational History Published

COLETTOVILLE—Members, former members and friends of Martin Luther Church gathered in this peaceful rural area late last month for a triple anniversary—the congregation's 80th anniversary, the pastor's (the Rev. Frank O. Broesicke) 30th ordination anniversary and the pastor's birthday!

A former pastor, the Rev. Paul C. Kuehner, of Nebraska, returned to preach at the morning service. Following a dinner for all members and visitors, reports of the congregation were presented.

Martin Luther Church subscribes for THE LUTHERAN for every family! It pays its apportionment in full. It has produced many leaders in church, synodical and community circles. From its ranks has gone at least one deaconess—Sister Bernice Pantel, who becomes parish deaconess of Grace Church, Houston, Texas, this fall.

The membership presented their pastor with many oral tributes and gifts.

The pastor recently completed the first English-language account of the congregation's life. The history was attractively printed and distributed at the celebration May 25.

ORDAINED MAY 14 was the Rev. Myron K. Blackman, Central Seminary graduate, who was installed June 1 as pastor of Faith Church, San Antonio. He is a former member of First United Church, Dallas.

JAMES F. VORKOPER

PENNSYLVANIA:

Inner Mission 30 Years Old; Brotherhoods Sponsor Music Night

READING—The Inner Mission Society of Reading and Vicinity observed its

30th anniversary recently with a dinner meeting and annual roll call. Sister Edith Baden, Luther Memorial Church, Erie, the society's first executive secretary from 1924 to 1939, spoke.

AN EVENING OF MUSIC was sponsored recently by the Brotherhoods of the Reading Conference in St. Luke's Church. Combined choirs of more than 80 voices sang.

ONE OF THE newer congregations of conference, Vinemont Community Church, has observed its 20th anniversary.

ST. JOHN'S, Kutztown, observed its 200th anniversary last month. Plans have been made to erect a new church at a cost of more than $200,000. The present building, occupied jointly with the Evangelical and Reformed congregation, was built in 1876. The proposed building will be the home of the Lutheran congregation only.

THE FLORENCE NIGHTINGALE lamp-lighting ceremony was held in St. Matthew's Church, as 72 seniors of the Reading Hospital School of Nursing gathered there for the baccalaureate service.

HOLY SPIRIT CHURCH has recently spent $112,000 on renovation of its educational facilities.

ALTON HOFFMAN

HOME MISSIONS

TEXAS: Crestview Church, Waco, was formally organized May 4 by the Rev. Royal E. Lesher, president-elect of Texas Synod. Participating in the organization were Drs. Arthur M. Knudsen, Lewis P. Speaker. The service was held in Waco's First (ELC) Church. One hundred seventeen baptized members (76 adults) are on the charter roll.

NORTH CAROLINA: Synod's newest mission, St. Mark's Church, was organized June 1 in a funeral home in Lumberton. Over 50 members are on the charter roll. Pastor-organizer is the Rev. E. R. Lineberger, Sr.

TEXAS: The Rev. Norman P. Forde, recently graduated from Chicago Seminary, has undertaken organization of a mission in Ft. Worth, where there is no ULCA church. He assumed his new duties June 1.

ROLL OF HONOR

A continuation of the listing, by states, of those congregations **reporting** "The LUTHERAN In Every Home."

OHIO (cont')

Shanesville, Parish
L. W. Sifferd

Shelby, St. Peter
D. Bruce Young

Smithville, St. Paul
C. H. Starkey

St. Paris, Zerkel
David L. Scharf

Springfield, Auburn
J. Edward Dinkel

Springfield, Fifth
August L. Schneider

Springfield, Fourth
Carl W. Shanor

Springfield, Second
Paul P. Anspach

Toledo, Augsburg
W. Carl Satre

Toledo, Bethany
J. Alfred Updegraff

Toledo, Redeemer
Ewald G. Berger

Toledo (Yondota), St. Luke
Paul H. Buchholtz

Uniontown, St. John
Henry C. Roehner

Van Wert, St. Mark
Edward D. Driscoll

Versailles, Friedens
Paul R. Getter

Versaille, Trinity
Paul R. Getter

Wadsworth, Grace
J. David Mumford

Zanesville, St. John
Herbert W. Velei

SISTER MILDRED WINTER, during recent swing through Minnesota, stopped at Salem English Church, Minneapolis, to discuss with promising young women of congregation the possibility of entering the diaconate or other full-time Christian service

VIRGINIA:

Colleges Hold Year-end Affairs; Luther League Schedules Convention

ROANOKE—Roanoke College has secured $245,000 in cash and pledges in the Roanoke area and Southwest Virginia for its Development Program. The goal for 1952 is $500,000 and the total goal is $1,000,000.

Seventy-nine seniors received their diplomas in services June 1. Speakers were the Rev. Charles C. Fishburne of Martinsville and Irvin S. Olds, retired chairman of the board of United States Steel. Both men received degrees from the college.

AT MARION COLLEGE, Dr. Harry F. Baughman preached the baccalaureate sermon June 1 and Miss Frances Dysinger made the commencement address. Miss May Scherer, dean emeritus, announced that Miss Mary St. John of Chilhowie, Virginia, had been voted "Miss Marion." This is considered the top honor at the ULC's only junior college.

RAY CLINE, national Luther League president, was guest speaker at the synodical Luther League convention scheduled for June 10-12 at Mary Baldwin College, Staunton, Virginia.

GREENE COUNTY (Tenn.) Parish dedicated a new $20,000 parsonage and a memorial electronic organ on May 25.

KENNETH CRUMPTON, JR., Philadelphia Seminary graduate, was ordained May 18 at his home church, First Church, Richmond.

THE REV. JOHN SUURKIVI will become pastor of the Bland Parish June 15.

THE REV. M. L. MINNICK, synodical secretary, is recovering from a serious illness in a Bristol hospital.

DR. STANLEY ROMAINE HOPPER, Drew Seminary; Prof. Arnold Toynbee, famous historian; Dr. Henry Pitney Van Dusen, Union Seminary president; and Dr. Paul Scherer spoke at the Martinsville, Va., religious convocation May 26-29.

THE SOUTHWEST Virginia Lutheran Youth Camp will be held at Marion, Va., June 23-26.

FRANK K. EFIRD

KENTUCKY-TENNESSEE:

Louisville Church 80 Years Old; Young People Plan Zurich Jaunt

FIRST CHURCH, Louisville, observed its 80th birthday June 8. Participating in the special program were: Michigan Synod President Alfred Belles, Dr. Arthur Huffman and ULCA Layman (Judge) L. A. Speckman, who was in charge of program arrangements.

MARY FONDA SETZER, daughter of Pastor and Mrs. Roy B. Setzer, became Mrs. Rich-

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ard E. Boye on June 1. Pastor Boye, a recent graduate of Hamma Divinity School, has been called to Amity Church, Lena, Ill., effective July 1.

NEW OFFICERS of the Louisville Lutheran Pastors' Association include: President, John Evans; secretary, Pastor Charles Cressman.

TWO YOUNG people of Memorial Church, Louisville—Schoneberg Setzer (son of Pastor Roy Setzer) and Frances Zopff—are going to Europe on student work programs this summer. They'll be headquartered at Zurich, Switzerland.

SYNODICAL Luther Leaguers meet in Holy Trinity Church, Nashville, Tenn., June 18-20. Presiding will be President Eugene Schuster of Calvary Church, Louisville.

ROGER G. IMHOFF

NORTH CAROLINA:
Preaching Mission Workshop Held; Stirewalt Succeeded by Schott

In anticipation of an increase in 1952 over the 81 Preaching-Teaching Missions held in the synod last year, the North Carolina synodical committee on Evan-

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Worship Service ..... 10:45 A. M.

Vacation at
ATLANTIC CITY
Worship in
St. Andrew's By-the-Sea
Michigan and Pacific Aves.
Church School, 10:00 A.M.
The Service, 11:15 A.M.
Vespers, 8:00 P.M.

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NEWS IN THE CHURCHES

gelism called 50 pastors together for a special one-day Preaching-Teaching Mission Workshop at Haven Church, Salisbury, on May 22.

Participating in discussions of such subjects as Preparation, The Worship Service, The Sermon, Teaching Sessions, and The Follow-up, were Dr. F. L. Conrad, the Rev. G. Dwight Conrad, the Rev. David F. Cooper, Dr. Kenneth Hewitt, the Rev. Vance Daniel, and the Rev. Paul Moose.

The 50 ministers invited to the Workshop will be placed on a panel from which congregations will be asked to select their missioner for missions to be held Aug. 15-Sept. 15, and Oct. 15-Nov. 15.

It was reported that for the Preaching Missions held last year there was an average synod-wide daily attendance of more than 12,000.

AT THE sixty-first annual commencement for Lenoir Rhyne College, Dr. G. Elson Ruff, editor of THE LUTHERAN, preached the baccalaureate sermon, and Dr. Karl Z. Morgan, director of the Health Physics Division of Oak Ridge National Laboratory, delivered the graduation address.

DR. WILLIAM P. GERBERDING, pastor of St. Matthew's, King's Mountain, delivered the sermon at the Mission League service, and Dr. Frank P. Cauble, pastor of St. Andrew's, Hickory, brought the graduation address at commencement exercises for Southern Seminary May 27 and 28.

THE REV. GEORGE FREDERICK SCHOTT, JR., has announced his resignation as pastor of Calvary Church, Spencer, in order to accept the call of the Board of Trustees of Southern Seminary to become professor of systematic theology, filling the vacancy left by the retirement of Dr. M. L. Stirewalt, Sr. He will assume active seminary duties in September, but will do special duty during the summer months.

CALVARY CHURCH, Concord, the Rev. Walter N. Yount pastor, has voted to relocate in the North Concord (Wil-Mar Park) area. The decision is the result of a

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RANGE	Adequate Acoustic Range	Adequate Acoustic Range	Inadequate Acoustic Range
INSTALLATION	Requires No Tower	Requires Massive Tower	Requires Tower
COST	Under $2,000.	Approximately $117,000.	Approximately $5,000.

The comparison above shows carillons A and B offer 25 bells of comparable musical quality, above *and* below Middle C. Carillon B is priced many thousands of dollars above "Carillonic Bells" because adequate cast bell carillons must include low-bells weighing thousands of pounds each.

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NEWS IN THE CHURCHES

survey made by the Board of American Missions, under the direction of the pastor, and will eliminate the necessity of establishing a mission congregation in this area.

CORNERSTONE for the new $40,000 educational building of St. Paul's Church, Route 1, Dallas, was laid May 4.

IN CELEBRATION of the completion of a $38,000 program of redecoration and remodeling, and the opening of a new educational building, Bethlehem Church, Hickory, recently held a dedication service. The new educational unit can accommodate more than 400 pupils.

Synod's Ordination Service was held at St. Mark's, Charlotte, on Sunday, June 15, beginning at 3:30 P. M. Ordinands included Keith Beam (Frieden's, Gibsonville), Harry Gruber (Grace, Catawba County), Oscar Kenneth Knight (Daniel's, Lincolnton), Walter G. Marz (assistant, St. Mark's, Charlotte), George Robertson (Christ, East Spencer), Thomas Weddington (India), and Raymond Bost (Nativity, Spartanburg, South Carolina).

NANCY FOIL, a recent honor graduate of Lenoir Rhyne College, and a native of Kannapolis, assumed her new duties as secretary and director of religious education at Holy Trinity Church, Gastonia, on June 5.

THE REV. J. ARTHUR LINN resigned as pastor of Mt. Olive Church, Hickory, to accept a call to Grace Church, Lakeland, Fla., effective June 4.

THE REV. PAUL MORGAN assumed his new duties as pastor of Philadelphia Church, Granite Falls, May 1. DAVID F. COOPER

DECEASED

Rev. Edwin J. Detmer

The Rev. Edwin J. Detmer, pastor of Faith Church, Lexington, Ky., who had accepted a call to Middlepoint, Ohio, effective June 1, died May 30. He had been afflicted with leukemia for several years.

A graduate of Wittenberg College and Hamma Divinity School, Pastor Detmer had

erved congregations in Evansville, Ind., and ashville, Tenn., prior to accepting the call o Lexington. He was instrumental in establishing the Kentucky-Tennessee Synod's ummer school at Danville.

Surviving are his wife and three children.

The funeral service was conducted in Faith Church, Lexington, June 1 by Synod President Gerard Busch.

ister Grace L. Shanafelt

Sister Grace L. Shanafelt, a deaconess of ne United Lutheran Church for a quarter f a century, died in Philadelphia's Lanenau Hospital June 2. She was 48.

Sister Grace had been in charge of the ffice at the Children's Hospital of the Mary . Drexel Home.

Surviving is a sister, Mrs. John Cannon, of Uniontown, Ohio.

The funeral service was conducted in the Mary J. Drexel Chapel June 5.

ULC CALENDAR

JUNE

25. Women's Missionary Society Convention, Nova Scotia Synod. St. Peter's Church, Chester

28-30. WMS Convention, Florida Synod. Camp Immanuel, Lakeland

29- 3. Icelandic Synod. St. Paul's Church, Mineota, Minn.

JULY

8-10. Mississippi Synod. Providence Church, Burns

9-11. Luther League Convention, Central Pennsylvania Synod. Christ Second Church, Altoona

10-12. LL Convention, North Carolina Synod. Center Grove Church, Kannapolis

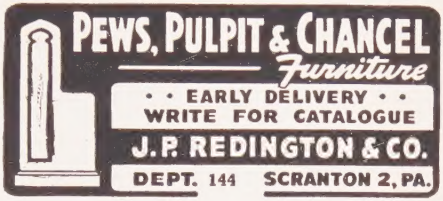
12-13. LL Convention, Kansas Synod. Camp Wa-Shun-Ga, Junction City

17-18. LL Convention, Mississippi Synod. Trinity Church, Jackson

24-25. WMS Convention, Mississippi Synod. Grace Church, Laurel

25-27. LL Convention, Illinois Synod. St. James' Church, Vandalia

25-27. LL Convention, Ministerium of Pennsylvania. Christ Church, Hazelton



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In Conclusion . . . . . .

THERE ARE ADVANTAGES in being a freelance preacher, speaking to dozens of congregations each year. At least you can use the same old illustrations time after time, even if you write new sermons. But the greatest joy is in encountering such a variety of congregations.

The first Sunday this month I spoke to the graduating class at Lenoir Rhyne College in North Carolina, and Sunday of this week to 500 Ohio high schoolers attending a youth conference at Wittenberg College. There's a keen thrill in seeing the faces of the oncoming youth, who are troubled about things that do not seem too important to older folks but who have reckless courage about the future which some of us have lost.

We are doing well in our church's ministry to youth, I am convinced. Such colleges as Lenoir Rhyne and Wittenberg are wholly consecrated to guiding youngsters toward enduring Christian understanding of life.

BUT ON THE SECOND Sunday in June I was in a completely different situation —speaking at the "one red rose forever" festival at Manheim, Pennsylvania. Henry Stiegel in 1772 donated the site for a Lutheran church in that community, and charged the congregation to pay to his heirs "in the month of June yearly hereafter the rent of one red rose if the same shall be lawfully demanded."

That was a romantic touch, but characteristic of the imaginative and energetic Stiegel. But the story turned out strangely.

When Stiegel gave the lot he was a wealthy man. Like Walter Chrysler or some other bold and skillful creator in our congregation, Stiegel built a little empire of iron and glass works. His craftsmanship was so fine that his glassware is now extremely valuable. He might have founded a wealthy family of industrialists like the duPonts.

But he overextended his enterprises, fell into debt, and couldn't get credit anywhere. That was just as the dark clouds of the Revolutionary War were spreading over America. Stiegel lost everything, his factories, land, home, and spent a term in debtors' prison in Philadelphia. Later he worked as a humble laborer, died in obscurity, and was buried in an unmarked grave.

The only investment that paid off was the gift to the church. Since 1892 the Manheim congregation has been making good each year on its rent for the land. Stiegel's name has been rescued from the unknown, and the memory of his ardent Christian faith and generous concern for the church has been honored.

Manheim is ablaze with red roses at this time of year. There are some blossoming in almost every yard. Zion Church was decorated with thousands of them on June 8. They are fragile, dauntless symbols of what is really enduring—faith, hope, love, which survive when business concerns and empires have all been liquidated.

IT DOESN'T MATTER whether any of us is remembered two centuries from now. Necessarily the vast majority of us won't be. But it is important that we do some things with our lives that are worth remembering. Jesus said it could be as simple as giving a cup of water to a thirsty man.

The main thing is giving. Nothing we acquire for ourselves has any lasting value, except as we put it to unselfish use.

—ELSON RUFF

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